

# THE CHRISTIAN CENTURY

## The Glory of Lincoln

Who builds of stone a shrine to bear  
his name,  
Shall be forgot when months and years  
have flown;  
Who writes his name upon the scroll  
of fame,  
The centuries shall find to men  
unknown;  
But who for fellow men endured the  
shame,  
Shall have eternal glory for his own.

—Thomas Curtis Clark.

CHICAGO

*The* **CHRISTIAN CENTURY COMPANY**

358 Dearborn Street

RUNNING NOW, OUR SERIAL STORY, "UNTO THE LION'S MOUTH"

## The Christian Century

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Monday of the week of publication.

## FOUR FRUITFUL YEARS.

With the first Sunday in May I enter  
upon my fifth year's service with the  
Central Christian Church of Anderson.  
The four years which we have spent to-  
gether have been busy, fruitful years.  
The Lord has wondrously blessed the  
labors of pastor and people. During this  
period there have been added to the  
church more than 1,500 members, nearly  
1,100 of these by confession and bap-  
tism. Our present resident membership  
is only a little short of 2,000, making us,  
with perhaps one exception, the largest  
church in the brotherhood.

Every branch of church work has made  
marked increase. The Auxiliary to the  
C. W. B. M. has grown from a member-  
ship of 85 to over 200. The Sunday  
School has increased from an average  
of 300 to an average of 700. The debt  
on the church property has been reduced  
\$5,000, with plans in operation that it  
is hoped will entirely clear the church of  
debt. Two living-link missionaries are  
being supported, Miss Stella Franklin of  
Damoh and Miss Zonetta Vance of  
Deoghur, India, the latter being support-  
ed by the C. W. B. M. Auxiliary. The  
church is now splendidly officered, with  
five elders who are apt to teach and 30  
deacons who loyally support the pastor  
in every forward movement suggested.  
The inspiration of the great Scoville  
meeting is still upon us and the church  
is planning for another campaign to  
which we look for great things.

T. W. Grafton.

Anderson, Ind.

Sow Love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright;  
Sow sunbeams on the rock and moor,  
And find a harvest-home of light.

—Horatius Bonar.

## BREEDEN AT SEATTLE.

On the fifteenth instant, the First  
Christian Church at Seattle, Wash., con-  
cluded a meeting of twenty-five days in  
which the writer was privileged to as-  
sist the pastor. 107 were added to the  
church. The leader of song and soloist  
was Mrs. Nellie McPherson Moore, one  
of the most competent and consecrated  
evangelistic singers in the brotherhood.  
The First Church under the leadership  
of A. L. Chapman, is enjoying an era of  
almost unexampled prosperity. In the  
short period of eighteen months he has  
brought many things to pass. The church  
building has been thoroughly renovated  
and partly refurnished. The individual  
communion service has been inaugurated,  
the service has been greatly improved,  
the old local floating debt of five hundred  
dollars has been paid, the building debt  
of nearly three thousand dollars has also  
been paid, and three hundred fifty addi-  
tions have been made to the church. In  
the meantime and quite recently sixty  
members among the choicest of its con-  
stituency, have been given to constitute  
the charter membership of the flourish-  
ing new church on Queen Anne Hill.  
One outstanding feature of the meeting  
was the raising of \$760.00 to constitute  
the First Church a "living link" with  
the Foreign Society, for the support of  
Dr. Royal J. Dye in Africa. This was  
done on Easter Sunday in about ten  
minutes, thanks to the splendid prepara-  
tion made for it by the pastor.

Our cause is well manned in Seattle  
just now. With the cultured and con-  
secrated Chapman at the First Church,  
the scholarly and spiritual Darst at  
Queen Anne Hill; the indefatigable and  
indomitable Lingenfelter at Fremont;  
the virile and valiant Vail at Ballard;  
the eloquent and resourceful Shuey at the  
University Church; the prophet of our  
cause in Seattle, Dunlap, at the mis-  
sions; and the patriarch Walden, Bishop-  
at-large, surely the Church of Christ  
in Seattle will now come into possession  
of its own. Sincerely and fraternally,

H. O. Breeden.

## MICHIGAN NOTES.

Some good meetings have been held  
during the winter, and while not marked  
by large gatherings, they have had a  
fine effect on the toning up of the work.

F. P. Arthur held meetings in Ionia,  
Belding and Shepherd, and the deep-  
ening of interest on the part of the people  
was the most marked result of all of  
these meetings, although 19 accessions  
also were brought in. Sickness affected  
the interest in two places.

C. J. Tanner held a good meeting in  
Fifth Avenue, Grand Rapids; 21 acces-  
sions.

J. S. Raum was in Bloomingdale early  
in the winter with 24 accessions.

T. P. Bauer at Cowden Lake in March.  
Arthur Braden and J. Sturgis in Way-  
land; 37 reported to date.

There is a quickening of spirit and a  
vigor in the work that means results.

For the first time in years our State  
Board is out of debt and we move for-  
ward to better things.

F. P. Arthur,  
Cor. Sec. of Michigan.

This above all. To thine own self be  
true, and it must follow as the night  
the day, thou canst not then be false  
to any man.—Shakespeare.

## A MONTH OF MUCKLEY FOR HOME MISSIONS.

Apropos to the May offering for  
Home Missions and the discussion inci-  
dent to the readjustment of our Mission-  
ary Calendar and the unification of our  
missionary organizations Southern Cali-  
fornia arises to make a few remarks.  
In this matter we are blazing the trail  
through the wilderness in which the  
brotherhood may follow. With us this  
year state and national missions are one  
and May 5th is the day for gathering  
the offering. We expect on that day to  
justify ourselves before the brotherhood  
by making the largest offering for these  
combined interests in our history. The  
way we are preparing for this offering  
is not only unique, but points the way  
for greater unity in our work of mis-  
sions. Our observation is that not a lit-  
tle of the frictions, squeak and hot boxes  
found in our missionary machine is due  
to the fact that each secretary confines  
his knowledge, zeal and strenuousness  
within the narrow limits of his own spe-  
cial interest. We have been making an  
experiment and so rich and fruitful is  
the experience our hearts burn to speak  
it from the housetops. In our cam-  
paign for Home Missions we are having  
a month of Muckley. Every night in  
April and twice on Sunday, Geo. W.  
Muckley of Kansas City is facing a con-  
gregation and earnestly pleading for a  
liberal offering for the work of the A. C.  
M. S. Yes, this is the original great and  
only Church Extension man, George W.  
Muckley of Kansas City, Mo. Every-  
where he goes he is greeted with splen-  
did audiences. His addresses are in-  
forming and inspiring. They possess an  
eloquent Fourth of July patriotic flavor  
that impels a Christian citizen to help  
Christ save his own his native land.  
Harold Bell Wright of Redlands says  
"His speech was a ten strike for Home  
Missions." Chas. A. Young of Santa  
Ana says "Muckley made the best speech  
on Home Missions I have heard since  
the days when as a young man I listened  
to Robert Moffatt plead the cause of  
American Christian Missionary Society."  
To hear Muckley in this Home Mission-  
ary campaign one would think his head-  
quarters were in Cincinnati instead of  
Kansas City. It is really refreshing and  
heartening to find so broad minded a sec-  
retary as is this Church Extension man!  
What a volume of flame and fire would  
be enkindled and with what tremendous  
force and marvelous effect it would  
sweep this land of McLean, and Rains  
and Muckley and Mrs. Moses and War-  
ren and Mohorter and Orcutt and every  
state secretary as well as Wright and  
Ranshaw were out this month doing  
their utmost for the May offering! This  
plan is far ahead of the old one, which  
gave such ample opportunity for the  
display of petty jealousy and narrow  
backbiting suspicious enmity. Next Sep-  
tember, we hope to arrange for Wright  
or Ranshaw of the A. C. M. S. to "spiel"  
for the Church Extension Board. After  
that we will put Muckley and Mohorter  
in the field for Foreign Board. Then  
next we aspire to hear the megaphone  
voice of F. M. Rains pleading the cause  
of State Missions! Such co-operation  
and unity will usher in the millennium,  
the day of large hearts. This, dear fel-  
lows, is the Southern California plan.  
May the brotherhood adopt it.

Grant K. Lewis

# The Christian Century

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## EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

### THE CATHOLIC CREED.

Our Lord's declaration that He would build the church on the rock foundation of His own personality is becoming more and more significant in the light of the progressive historical interpretation of that text. The Roman Catholic assumption that Peter was the rock foundation of Christ's church, instead of a stone to go into the walls of the structure as the Savior intimated, may be summarily dismissed as unworthy of a moment's consideration. If the writer were compelled to choose between the sacerdotal and hierarchical interpretation of this address to Peter, including the "Keys" passage, foisted and championed by the priesthood of the Papacy, and their instant and total rejection as never having been uttered by Jesus, without a moment's hesitation, his choice is already made. Happily no occasion exists for forcing one to such choice. These famous sayings about Peter and the keys admit of a simple Christian construction that relieve them of all suspicion of the taint of the ecclesiastical despotism and fallible infallibility of the Roman Catholic hierarchy.

The Protestant Interpretation which makes a proposition or a verbal confession the foundation of the Holy Catholic Church of the New Testament, is only a little nearer the truth than the Romish corruption of the conversation at Caesarea Philippi. We have been in the habit of saying it was the truth confessed by Peter that Christ put into the creed of His religion and the foundation of His church, and so it was, but it was not truth in the form of an abstraction or a proposition or a statement of doctrine. If a proposition could have saved the world or built the church, the incarnation would have been superfluous. When the assertion is made that an institution can not literally and actually be founded on a person, but only on a truth or a principle or a fact concerning that person, it is evidently forgotten, under the influence of a bad philosophy, that an institution with vitality and force at all adequate for the redemption and transformation of men can not be founded on anything else but a person. God's greatest redemptive miracle is the saving power of personality. Institutions founded on abstractions and proposition and doctrinal formula would be powerless to exert a redeeming influence on the souls of men. The creed of Christianity is the personality of Jesus of Nazareth, and this creed is literally and absolutely the foundation of the church. "Other foundation can no man lay than that is laid which is Jesus Christ." The explanation of this passage which consists in supplying an elipsis which is alleged to exist in it, is an explanation that does not explain. If Paul had intended to say, "Other foundation can no man lay than that is laid which is that Jesus is the Christ," he would have said just that and not something else. Paul's great

ministry and his individual relation to Christianity is laid in the presupposition that the personality of Jesus is the fundamental creed, the church's one foundation, and the practical solution of all religious phenomena.

Carnegie Simpson in his splendid volume, "The Fact of Christ," bears admirable testimony on this point: "So Jesus, who came to preach religion, deliberately and distinctly did so by making men 'think of Himself.' As a German author of insight says, 'He knew no more sacred task than to point men to His own person.' He came not to elaborate a system of theology or ethics, but to introduce Himself to men's minds and hearts, and left men with the question, not, 'What think ye of this doctrine or that principle?', but 'What think ye of Christ?'" And this means that, as has been said, Jesus directs us to find the data for Christianity primarily and essentially in the phenomenon of Himself, not in His ideas, His teaching, His example merely, but in the fact of Christ." Another significant passage may be quoted:

"The inherent truth of a teacher's message would always appear to be a more important matter than anything, however interesting, about the teacher himself. We should therefore expect that the question which Jesus would regard as of decisive importance for religion would be about some cardinal theological belief, such as: Do you believe in the Father in Heaven? or some primary ethical principle, such as: Do you accept the law of the Sermon on the Mount? This is what we should expect. But the question was not of this kind. It was not about God nor about morals. It was a question simply about Jesus Himself. It was neither theological nor ethical, but personal. And this was the question upon an answer to which Jesus declared, with energy and enthusiasm, that His church would be built. The fact is a very remarkable one, and we cannot too carefully impress its significance upon our minds. This greatest of religious teachers forms His religion—for the building of His church cannot be less than that—from His followers' convictions regarding Himself. What appears to be an irrelevancy to religion—the personality of the preacher—He makes its very root. It is to put the same thing in other words to say that Jesus directed men to find the data for Christianity primarily and essentially in the phenomenon of Himself."

If, when we say, that the confession of Peter at Caesarea Philippi, with Christ's reply, concerning the rock of the kingdom is the creed of Christianity and the foundation of the church, we mean that the personality of the Messiah occupies this place, we have as the watchword of our religious movement an adequate statement of the truth. It is a matter of great satisfaction that the new criticism and psychology of our time is bring-

ing the religious world so decisively to the point of view of the personal Christology preached by the fathers of our reformation.

The restoration of the unity and solidarity of the primitive church is only attainable from the angle of vision of "the fact of Christ." Unification must come through personal devotion to the personal Christ if it comes at all. Intellectual analysis and doctrinal formulations and ecclesiastical federations will never bring it. The unity of the first disciples was not intellectual nor theological, nor did ecclesiastical machinery do the welding; it was emotional unity, emotional because it was personal. Ardent attachment and intense passionate devotion to the person of Christ, was the bond that held the brotherhood together in those early days. No other bond could have borne the strain, and none other can bear it now. It belongs to that logic of the heart which Pascal found to be better than that of the intellect. Not that it is necessarily opposed to intellect but that it represents deeper intellect than that of our formulas. Christ the catholic creed, the name of Christ the catholic name, the spirit of Christ the catholic spirit.

J. J. H.

### COMMENT IN BRIEF.

The International Sunday School Lesson Committee met in Boston recently to prepare the lessons for 1910. The Disciples of Christ were represented by Dr. B. B. Tyler. A number of members in the American section are on their way, or soon will be, to attend a meeting of the committee in London next month, when various new proposals for improving the International Lesson system will be discussed. Whereas the Denver Convention, seven years ago, refused to adopt an advanced grade, it is probable that a new scheme to be presented to the next International Convention will include four grades with four distinct but related outlines of lessons.

The response which was made to the call of our Home Board for our San Francisco churches was so pitifully small and inadequate for even immediate needs that it should cause us to blush with shame. We are glad that an opportunity is to be given us to redeem ourselves in California. With the co-operation of brethren from San Francisco a campaign will be carried on from the Home Board's office this summer to raise money for work at the Golden Gate. We trust that when this call is sent to the churches every congregation will be ready to make worthy answer.

Four Christian denominations in New Hampshire, says the Congregationalist, have united in the appointment of an interdenominational commission to promote co-operation to prevent waste and stimulate missions in the state.

Of the 510 churches of the four denominations represented, 199 have less than 50 members each, 92 of them having less than 30 each. Fifteen towns of 500 population have two churches each, three of these towns having three churches. Of the whole number of churches 209 do not raise more than \$500 each for their ministers, and 90 raise less than \$300. The four denominations are contributing \$14,705 per year of missionary money for the support of these churches, and 90 per cent of this is spent where there is more than one Protestant church in the community. It is estimated that there are 150 more Protestant churches in New Hampshire than would be needed if an equitable readjustment could be brought about. Besides the saving of money and the more adequate support of ministers there should be greater earnestness in work resulting from the better conditions which this commission is laboring to secure.

Mr. Bryan's lay sermon on the Prince of Peace delivered in Boston was notable for its revelation of his purpose in going about testifying to his faith. He

said: "I have been led to select this subject because I have found so many young men who seem to think it is smart to be skeptical, and many young men who think it is intelligent to refuse to subscribe to creeds and to be bound by church methods. It is because I want to shame young men out of this position that I am glad to avail myself of such an opportunity as your pastor has offered me."

Elsewhere will be found an article by F. W. Norton on the new home at Hiram, Ohio, for the children of missionaries. Mr. Norton is representing a cause which should strongly appeal to every church among us. Our people have ever made noble response when opportunity has been offered to make gifts to worthy causes. If we had failures in the past in giving it has been because the way has not been cleared and the cause properly brought to the attention of the people in our churches. We are confident that we shall not be found wanting in this task in behalf of our missionaries and their families if, following the lead of Mr. Norton, some time will be found

to receive the offerings of the people for the Hiram home.

There is an all-the-year-round of Grant K. Lewis in Southern California, which accounts for "a month of Muckley," as spoken of elsewhere in our news columns. The work of our Southern California Missionary Board does not lack resourcefulness with a secretary of enterprise and ever-ready new plans. In the use of a Church Extension secretary for the promotion of home missions, Secretary Lewis seems to have hit upon a happy method of revealing to the churches the good spirit of harmony and co-operation which exists in the offices of our national secretaries. The wide application of the California plan of campaign for our great offerings seems to us to be limited by the fact that our secretaries all have their hands full with their own work the year through. If, however, some happy, "barn-raising" plan can be found whereby every secretary can call on his fellow administrators of other societies in preparation for offerings we shall have a glorious demonstration of the one-ness of all our missionary work.

R. L. H.

## Correspondence on the Religious Life

George A. Campbell

Besides suggesting a book each week cannot you give occasionally all your space to current books?

I gladly consent, first because of the request and then because my own sense of gratitude to the authors prompts me. I have profound admiration for the character who gives the world a good book. By so doing he has disciplined and purified his own soul, and marvelously multiplied himself—that is if it sells.

But to the books:

"That They All May Be One."

I am delighted that the sermon of Dr. Alexander Whyte, entitled "That They All May Be One," has been given to the American public by A. C. Armstrong & Co. in a very tasty booklet. The Disciples ought to especially rejoice over the publication of this simple yet masterful sermon. Dr. Whyte has been a great force in our modern religious life. He has spoken of the deeper things of God. He has sought to understand the revelation of the Bible by living in spiritual communion with its author. So this sermon is the heart expression of a long life consecrated to singleness of purpose. I am also glad that the publisher has given us in this little volume, as frontispiece, a reproduction of a painting of Dr. Whyte. It is good to look upon the face of one whose works have helped you. Victory through conflict is what I seem to read in the countenance of this veteran of the Cross.

This sermon, "That They All May Be One," I read about a year ago in a British paper, and was so impressed with it that I sent it to J. H. Garrison, who published it in the Evangelist with an editorial commendation. I wish every Disciple might read it, yes every man of every religious society. Of course it has references to the conditions in England and Scotland; but not many of these; and its lessons are for the universal church.

J. Cameron Lees, who writes the introduction, concludes: "One thing I hope it may do, and if it does, it is not in vain that it has been circulated, namely, to lead Christians everywhere to earnest prayer for a fresh incoming of spiritual life. We are like children playing

on the shore—digging their little pools and joining them together by their little canals—when lo! the mighty tide comes silently in and the isolated pools are one, united as no weak hands of children could ever make them."

"I in them and thou in me, that they may be made perfect in one, and that the world may know that thou has sent me, and hast loved them 'as thou has loved me.' With these words of Christ in remembrance, let this sermon be read."

The sermon is based on Phil. 2:1-4; and is a heartsearching plea that all those who plead for union look to themselves that they may have in themselves the spirit of union, of love, of Christ. I can give but one quotation: "Let this heavenly legend then be written in letters of gold over every Convocation and General Assembly, and Episcopal and Presbyterian Synod in the universal Church of Christ; this heavenly legend in the letters of the purest gold:

"Look not every man on his own things, but every man also on the things of others."

The Substance of Faith.

In this age of the glorification of science the recent book of Sir Oliver Lodge, "The Substance of Faith," will find many readers. Sir Oliver being a leading scientist, will certainly interest the Christian world when he writes on the Christian faith. In these days of universal investigation and keen critical acumen we are eager to know what our scientists think of "the faith once for all delivered" and how they support their belief. A review of this book appeared in a recent number of the Century, so I will not enter into any full discussion of it. It will be found suggestive, and taking as it does the Christian position it will be reassuring to many timid souls who have been awed by the overmuch talk about scientific discovery. Every Christian could read this book with some degree of profit. Yet with W. Robertson Nicoll I feel its atmosphere is not the heartening atmosphere of the New Tes-

tament. It is hesitant, lacking in the note of certainty. It lacks warmth, as any book that approaches religious truth through science must. God is spirit. He Himself must light the soul if it is to have glow and life-giving heat. Science to-day has hints; but that is all as to the existence of a personal God and as to the continued existence of the soul beyond death. Strike from our faith Christ, the revelation of God, and his resurrection, and our faith as to the forgiveness of God and as to our future existence has only slender support. Our enthusiasm will give place to questioning sadness. Apart from him we can, but lift our voices in our desert pilgrimage and with eyes sadly turned towards the darkening future wailingly cry "Perhaps;" but with him passing through a land of falling manna we confidently and lovingly face the future and exultantly proclaim, "I know in whom I have believed." We are glad Sir Oliver Lodge has given us this commendable catechism. With it let us re-read our Gospels and Epistles. The book is published by Harper Brothers.

The Growth of the Human Plant.

Luther Burbank, whom we have come to look upon as a kind of a wizard in his power over plants, has given to us through the Century Company of New York a very suggestive little book entitled "The Training of the Human Plant." By "the human plant" he means, of course, the child and through the child, the race. The book is fresh and vigorous. It has about it the fragrance of California's flower expanses. It breathes the confidence of a man who has become accustomed to making things subservient to his will. He is impatient over mankind "waiting for any millennium," but wants it to "make the millennium and see what splendid results will follow."

It is wonderfully significant that one who has given his life to the study of plants and to their improvement, should now carry the principles he has discovered over to the human family and apply them to the training of child life. It is another indication that the laws

and principles are unitary. Mr. Burbank sees great hope for America in the complex intermingling of the world's races. With regard to this he says:

"Let me lay emphasis on the opportunity now presented in the United States for observing and, if we are wise, aiding in what I think it fair to say is the grandest opportunity ever presented of developing the finest race the world has ever known out of the vast mingling of races brought here by immigration."

The author has very many sensible things to say about the rearing of children, things which have perhaps been said before; but not with this aroma of plant life and flowers. This fragrance gives new interest. He would not have any child raised in the city or any in school till over ten. He would have all children raised in the country, close to nature, and much in the open. He would throw about them much of literal and figurative sunshine. He would have them live constantly in an environment of love, and be strangers to fear.

He makes a great deal of environment. "Heredity is simply the sum of all the effects of all the environments of all past generations on the responsive, ever-moving life forces."

So the way to make the children what they should be is to give attention to "selective environment."

The book breathes throughout intense optimism. There never was a child predestined. There never was such a thing as total depravity in a child. Read this confident assertion of the author:

"Pick out any trait you want in your child, granted that he is a normal child—I shall speak of the abnormal later—be it

honesty, fairness, purity, lovable-ness, industry, thrift, what not. By surrounding this child with sunshine from the sky and your own heart, by giving him the closest communion with nature, by feeding this child well-balanced, nutritious food, by giving it all that is implied in healthful environment influences, and by doing all in love, you can thus cultivate in this child and fix there for all its life all of these traits."

Certainly the book cannot but help to have a good influence on everyone that reads it. There is no more important subject to study than that of child life; and we believe this book will be suggestive and illuminating.

#### Meditative Books.

S. D. Gordon, who has gained a permanent place as a helpful writer along devotional lines, has given us another volume. It is entitled, "Quiet Talks on Personal Problems." It is fully up to his former works. John D. Freeman, a Canadian author, in "Life on the Uplands," gives a very fresh and strong study of the 23d psalm. It is not at all hackneyed. It comforts and strengthens. A. C. Armstrong & Son are the publishers of both these books.

#### Sunday School Books.

This is the children's age. They, like the laboring men, are coming to their own. The church is beginning to give them proper attention. Three new volumes are on my table, namely: "The Bible School Today," by J. H. Hardin, published by the Christian Pub. Co.; "The Pastor and the Sunday School," by Jno. T. Faris, published by the Sunday School Times Co.; and "Religious

Education and the Public School" by George U. Wenner, published by Bon-nill, Silver & Co.

Dr. Hardin's book will be found to be of practical value to a great army of Sunday School workers. He gives a few helpful paragraphs on most practical matters connected with the Sunday School of today. Dr. Faris' book will be found to be a wise consideration of the subject indicated by the title. Pastors can read it with profit. The last book named raises the question of the entire inadequacy of the Sunday School to deal with the religious needs of our children. The author favors a special time from the day-school period, but not in the schools, for religious instruction. Surely we must somehow or other get the children under church instruction for more than a half-hour a week. Unless we do our future Protestantism is going to be a very flabby, vacillating thing. We may bring our Sunday School methods to the greatest perfection, but we will fail even then, if we cannot get more time for instruction.

#### Men of the Covenant.

"Men of the Covenant," by Alexander Smellie, published by Andrew Melrose, London, is the book I commend this week.

And let our sentence for the week be one from Dr. Osmund Airy:

"There is no happiness for him who lives and dies without beliefs, without enthusiasms, and without love."

Austin Station, Chicago.

## What Shall Become of the Children?

By F. W. Norton

Our mission work in heathen lands is only a quarter of a century old. G. L. Wharton, our pioneer to paganism, went to India in 1882. Until very recently our only problems have been to secure young men and women willing and qualified to go and money to send them. Until within the last five years there have been few children on the foreign field of an age to require some provision for them. With the recent rapid increase of our force of workers has come a corresponding increase in the number of children on the field. It has always been known that physical, moral and educational conditions forbid the keeping of these children in the midst of heathenism and make imperative their return to America. The question as to what shall become of them is now confronting the Foreign Christian Missionary Society.

To meet this need the other great missionary bodies have long ago established homes in connection with their colleges where these children can be properly cared for and educated while their parents remain on the field. The Congregationalists have such a home at Oberlin, Ohio; the Presbyterians at Wooster, Ohio; the Baptists at Chicago; the Methodists at Delaware, Ohio, and so the list might be continued. In some instances such homes have been in existence a hundred years. The Foreign Christian Missionary Society after several years of careful study of the situation has completed arrangements for such a home in connection with Hiram College. A fund of \$25,000.00 is to be raised to provide for the Home and a permanent scholarship fund. The property will belong to the Foreign Society and all details be controlled by it.

It was a beautiful thought to make

this Home and scholarship a memorial to Brother G. L. Wharton, our pioneer missionary to India, whose death occurred just prior to the completing of the arrangements for the Home. There could be no more fitting memorial to this great missionary pioneer and leader than this Home and scholarship providing in his name for these children, perpetuating his influence, and contributing to the very work for which he lived and died.

This is in no sense to be looked upon as a charity. It is merely a just and wise and necessary provision, marking an advanced step in our missionary work. By it we are enabled to say to our missionaries on the field and those who may contemplate going that their children will be cared for during the school age. We cannot do less.

As to the need for such provision, David Bloch, of Damoh, India, writes:

The one thing the missionaries in India dread is the day when they will have to be separated from their children and there is no other thing that daunts the courage of the missionaries as this does. The missionary's children cannot remain in India. The climate will not permit it. The moral atmosphere makes it impossible. The lack of companionship and suitable educational facilities make it imperative that the children be educated in the home lands. To meet this need the Foreign Society has given assurance that a home is to be established where the missionaries can send their children, where they will be under the care of a motherly woman. This will lift a great burden off the minds of all missionaries and will give them the courage they need to continue in their work. The location of this home at Hiram as a memorial to G. L. Wharton is particularly appropriate. There the children will be surrounded by a spiritual atmosphere and will appreciate the high moral standing in the Christian life demonstrated by the college faculty and student body. Such a home has been a long felt want and we believe that all missionaries on the field will rejoice with the Foreign Society in the consummation of its desires."

Alexander Paul, of Lu-cheo-fu, China, has written:

"The education of our children is the greatest problem we have to face, as far as natural ties are concerned. You can understand a parent's heart living away here in inland China, with his children at home seeking an education, thrown more than likely upon the mercies of strangers, at the very time when a father's or mother's care is most needed, yet it has been one of the 'all things' missionaries have had to give up in order that the 'Great Commission' might be fulfilled. Is it any wonder, therefore, that we hail with delight the prospect of a home, where our children will be looked after by some good Christian who will be able to advise and counsel them in time of need? And what more beautiful tribute could be given to the memory of our deeply lamented and beloved Brother Wharton?"

H. H. Guy, of Tokyo, Japan, says:

"I am more than pleased to hear that agreement has been made with the Foreign Christian Missionary Society to establish at Hiram a Home for the children of the missionaries. And, too, I am pleased to know that this is to be a memorial to the sainted hero of India, Brother G. L. Wharton. I think I only voice the sentiments of all missionaries when I say that the education of children is the greatest problem the missionary has to face. In doing the work you propose you will be bestowing a great benefit on all the missionaries who have children, relieving them of very great anxiety and thus making it possible for them to go on in the work they have undertaken with joy and hope. The need is great. The duty of the church is plain. The location and management are all that could be desired. May God prosper the undertaking."

Many churches will send offerings for this work. Literature will be sent to all asking for it for distribution. We suggest the third Sunday in May and the third Sunday in June as opportune times for presenting the claims of this work to the churches and taking offerings. It is believed that there are many individuals who will be glad to assist in the care and education of these children by liberal gifts. All contributions should be sent to the G. L. Wharton Memorial, Hiram, Ohio.

F. W. Norton.

Hiram, Ohio.

## A Glad Day in June

By Stephen J. Corey

Children's Day is at hand again! To mention the day is to send a thrill of joy throughout our whole brotherhood. The first Sunday in June is a great day, a glad day, a high day!

### The Past.

Children's Day was first observed in 1880 when 198 schools gave \$750. That was the day of small things. The day was dedicated to Heathen Missions only. Last year 3,638 schools observed the day and gave nearly \$67,000, a gain of about \$5,000 over the previous year. In twenty-six years the children have given \$706,225. What an untold blessing this splendid gift has conferred upon the dark places of the earth! Great churches and Sunday schools now exist where twenty years ago the gospel had never been heard. Last year seventy-four Sunday schools gave \$100 or more, twenty-six schools gave \$200 or more, six gave \$500 or more, four gave \$600 or more, and Independence Boulevard, Kansas City, Mo., gave \$1,100.

### The Present.

There must be no less than 4,000 schools observing Children's Day this year, and we believe they will give not less than \$75,000. We ask the schools to strive diligently to increase their general average of contribution; and let an increasing number strive to reach the \$100 line. Do your best to get every member of the school to give at least \$1 each. Last year 15,000 gave that much or more.

### Unanswerable Arguments.

1. Children's Day helps the local work of the school observing it. 2. The Sunday school does not exist for itself. It has its being to help Christ save the world. 3. Children's Day is the child's

right. The day belongs to it. We have no more right to deprive our children of the spirit and education of Children's Day than we have to deny them their rights to a common school education. 4. Children's Day is the birthday of holy ambitions and lofty ideals. In its beautiful atmosphere high hopes are born. 5. The Sunday school of to-day will be the church of to-morrow. An aggressive Sunday school will make a useful and prosperous church. Stick a pin here. 6. You hear no anti-missionary talk and cold and unreasonable criticism about missions while the joy of Children's Day is in the air. Do you? 7. If we are true to our plea as a people, we must be true to the missionary teaching and spirit of the New Testament. 8. We must not be faithless to the 154 missionaries who have gone out from America and the army of native evangelists and teachers on the foreign field. 9. The work on the foreign fields is wondrously prosperous. Our missionaries are pioneers on the far-flung battle line. Pagan superstitions are crumbling into dust before them.

### Have a New Testament School.

To be non-missionary is to be heretical. We are an apostolic people. We must be true to that claim or release it. Apostolic is the Greek word which means missionary. The two words are synonymous. The one passion of the early church was to make Christ known to the world. If we are true to our plea, we must make our churches and Sunday schools missionary. To do otherwise is

to deny the "faith once delivered unto the saints."

### Wake Up the Neighbors.

There is nothing that will arouse the interest of outsiders like Children's Day. It is genuine, wholesome, joyous, victorious. It reminds folks that you are doing something. It downs the criticisms that the Church is dead. It makes the critics sit up and take notice. It teaches your religious neighbors that you believe in applied Christianity. It warms the souls of the cold and indifferent. Whose heart can resist the squeeze of warm little hands? Children's Day will make friends that could not otherwise be won.

### Children's Day Equipment.

What splendid helps for Children's Day we have this year—Missionary boxes, the usual exercise, the "Star of Promise" by Prof. P. H. Duncan, the Children's Day number of the *Missionary Voice*, tracts and leaflets and posters. In a word, the highest grade supplies, beyond question, we have ever furnished. No missionary society in the world furnishes better aids for Children's Day than we are able to provide. These are all furnished free of charge to schools observing the day in the interests of the Foreign Society. In ordering supplies all you have to do is to give the local name of your school, when different from the postoffice, and the average attendance, and everything needful to insure a successful day will be sent you promptly.

If you have not already ordered the literature, we request you to attend to the matter to-day. Address

Stephen J. Corey,  
Box 844, Cincinnati, O.

## Rocky Mountain Letter

By Jesse B. Haston

Colorado is the nation's mountain park. It is becoming more so each year. Wonderful is the beauty, sublimity and variety of this great park. There is no town on the continent within so easy reach of a large number of attractive mountain scenes as is Colorado Springs. Here, the trolley lines will carry one to the cañons and crags. At Denver it is different. The points of interest are as numerous, but farther distant. A visit to each one requires a day at least.

There is in my mind to-day the picture of a fascinating pine-clad scene among the cliffs near Denver. To reach it, we go aboard a train on the Moffat road, now building northwesterly to reach Salt Lake City. The train winds up the foothills and looks down upon the city lying on both sides of the winding South Platte. The buildings of the city are almost hid by the many trees growing along the streets. As we ascend, the track begins to cut through jutting bluffs. Twenty minutes further along, the cuts become tunnels, and a dozen of these are passed through within the space of less than half that many miles. The foaming creek sinks deeper into the gorge. Peaks rise on either side. Great towering walls heave up on the opposite side from us. The stream lashes itself into whiter foam. The train winds and unwinds. The engine's whistle sends back a shower of shrill and hollow echoes. We get a sight of snow summits. The timber grows taller, the shades deeper and the air cooler. We are in the great deep asylum of the hills. As the track

meets the level of the stream, the eye looks upon a pleasant expanse. To the left, wooded mountain side and mountain meadow; to the right, a path leads around a hanging cliff and up through a maze of pine and aspen. This is "Pinecliff," the summer assembly-site selected as a rendezvous for the Disciples of Christ. It is thirty-eight miles from Denver. The place is ideal, and in the future it will become one of our greatest resorts for rest, conference and instruction. Water comes down to the tents and cottages in pipes from the reservoir above. A movement is on foot to build an auditorium. The assembly meets this year in August. A good program is being prepared. Are you planning to join us? I hope so, for your own sake—and ours. Write J. E. Pickett, Chairman Assembly Committee, 2551, W. 34th Ave., Denver.

J. P. Lucas, late chaplain at the state penitentiary at Canon City, will hold the work at Wray for a time.

Flournoy Payne, wife and baby have moved into a beautiful new parsonage at Rifle. Payne and Rifle are both fortunate.

The work at Monte Vista is moving under the leadership of Frank Jalageas.

E. H. Williamson, late pastor at Brunswick, Missouri, will soon enter upon his work as minister for Lamar and Las Anover \$1,100 pledged to build a parsonage.

L. H. Humphreys, minister at Greely, has closed a good meeting at Ault, where

Virgil Walker ministers. They had fifteen accessions.

Berkley Church, Denver, has extended a call to Willard McCarthy, for some years past minister at Richland Center, Wisconsin. Bro. McCarthy's work is spoken of highly.

The contract has been let by the Delta church for their tabernacle. E. J. Harlow is succeeding as pastor at this place.

Walter Carter was compelled to give up the work at Elbert and Eastonville. He is now supplying at Broadway Church, Pueblo.

C. W. Dean of Grand Rapids, Wisconsin, has decided to take the pastorate at Broadway, Pueblo. We are expecting a live worker in Bro. Dean, who will begin his work in Colorado about June first. We see that he has been corresponding in Wisconsin for some time.

When last heard from, Grimes and Givens had reached the fourth week and 50 additions in their meeting at Meeker on the western slope. A Sunday school has been organized and it is expected that a pastor will soon be located at Meeker.

Our live brother, E. F. Harris, reports things moving at Sterling. This is a difficult work, but Harris is equal to it.

One of the pioneer workers of Colorado in the person of Wm. Dittmore of Elbert, passed to his heavenly reward recently. His loss will be felt in all that region of the Lord's vineyard.

A still more noted home-going was that of Mrs. E. F. Routh, charter member.

(Continued on next page.)

## Systematic and Proportionate Giving

### II. Relation of Giving to Other Christian Virtues

P. J. Rice

The Apostle speaks of giving as one of the graces, placing it beside faith, earnestness and love, and exhorts the church "to excel also in this matter." Notwithstanding this exhortation we are not accustomed to think of giving as yielding any spiritual profit to the giver. To most of us it is a necessity growing out of the work we seek to accomplish. We "pay dues" to the church in very much the same spirit that we pay taxes to the state, out of a sense of duty or obligation and sometimes begrudgingly. There is no joy in it, no sense of its relation to the higher life, no appreciation of its value as a means of spiritual growth. We think of prayer, of the reading of the Scriptures and of church attendance as "means of grace," but giving has seemed to be simply a duty from which no self-respecting man could escape.

A moment's reflection will convince us that there is an intimate connection between this grace and all the others, and that it is an indispensable condition to high spiritual attainment. The statement of Jesus that "It is more blessed to give than to receive" is sufficient evidence of the value he placed upon it in its relation to the giver, and justifies us in thinking of it from this standpoint, though in order to its highest benefits upon the individual it must be done in a truly altruistic spirit.

Giving is an expression of faith and strengthens the virtue which it exercises. It is the recital of the essential creed of Christianity, and is often a far more significant and vital witness to one's faith than the verbal confession. We believe, therefore we give, and giving we feel our faith grow stronger. Only in proportion to our faith in God and in His Son as the world's Savior do we contribute of our substance for the promotion of Christian enterprises. It is a demonstration of our faith by our works and proves that it is alive.

Moreover, giving is an expression of our love. "God so loved that He gave." Love always prompts giving and giving in turn stimulates love. A mother loves her children because she is continually giving for their health and happiness that which is most precious even herself. The more she gives the more she loves. Those who contribute liberally for the promotion of Christian enterprises soon

find themselves deeply interested in everything that pertains to Christ and the church. Sacrifice becomes a joy and yielding freely of one's substance a great delight.

This virtue is related to the higher life because it is a good antidote for selfishness, and enhances an estimate of



Perry J. Rice, Minneapolis, Minn.

moral and spiritual values. Most of us live in a small world with ourselves as the center and circumference. We are necessarily concerned so much of the time with personal interests that there is a constant tendency to forget others and to think of material possessions as of supreme worth. Giving checks these dwarfing tendencies. It lifts one out of the little world in which he has been living; it awakens an interest in people outside his own little circle; it leads him to think of the problems of life as they appear to others. When such sentiments as these begin to stir in one's soul he forgets the little interests of his own life and can never again settle back into sordid selfishness. He has felt the thrill of a new joy and his possessions, of whatever kind, become the tools with which he works for the blessing of all the world. He has learned that true

riches consist in giving not in receiving; in doing and being not in having. He realizes that souls are of greater worth than soil, and that money reaches its highest value when it is translated into men. His own nature is thus enlarged, his soul is expanded and life has new meaning and charm. The sense of enduring and satisfying wealth it brings is well expressed in Mackay's lines:

"Cleon hath a million acres—ne'er a one have I;  
Cleon dwelleth in a palace—in a cottage I;  
Cleon hath a dozen fortunes—not a penny I;  
But the poorer of the twain is Cleon, and not I.

"Cleon, true, possesseth acres, but the landscape I;  
Half the charm to me it yieldeth, money can not buy.  
Cleon harbors sloth and dullness—quicken- ing vigor I.  
He in velvet; I in fustian—richer man am I.

"Cleon is a slave to grandeur—free as thought am I;  
Cleon fees a score of doctors—need of none have I.  
Wealth surrounded, care environed, Cleon fears to die.  
Death may come, he'll find me ready—happier man am I.

"Cleon sees no charm in nature—in a daisy I;  
Cleon hears no anthem ringing in the sea and sky.  
Nature sings to me forever—earnest listener I;  
State for state with all attendants, who would change? Not I."

The lamented President Harper is quoted as saying: "I never beg; I give opportunities." This is the true way in which to regard every enterprise that commends itself to our judgment and calls for our gifts. They are opportunities to do good and thus to enrich our own lives and enlarge their horizon. Giving of our substance and strength makes us co-laborers with God and partners in the Divine enterprise of saving the world from sin and ruin. It is exchanging material and personal possessions for true riches that endure. These higher values must be purchased at a price. Faith and love and fellowship with God and men may be had only by the sacrifice of the less enduring things. If one would be rich he must set his affections on things above, where moth and rust do not consume, and where thieves do not break through and steal. Giving is as much of a means of grace as praying, or reading the Scriptures or participation in the worship of the Lord's house.

Minneapolis, Minn.

(Continued from preceding page.)  
ber of the Central, Denver, and the wife of ex-Governor Routt. Her large giving made the old Central building possible in the first days when Wm. B. Craig came to the one small church in the city.

During the absence of B. B. Tyler, the South Broadway Denver pulpit will be supplied by our brother, John C. Hay, now of Hollywood, California. We are glad to greet him again in the Centennial state.

One of the chief items in the thrift of the work in Colorado is the publication of the "Colorado Christian Herald," a paper devoted exclusively to the in-

terests of the state mission work. It is interesting and thorough-going and edited, of course, by Leonard G. Thompson. Sister Thompson, the other half of the firm, conducts a most interesting and helpful Sunday school department in this paper.

The plans and specifications for the new building of the East Side church will be completed within a few days and ground will shortly be broken.

Jesse B. Haston.  
1900 E. 29th Ave., Denver.

"Unconscious moral cowardice or shirking is a common 'little fault.' Boys and

girls who ought to get certain work done delay and dally, doing pleasant things as long as possible, instead of going right at the work and doing it. As we examine ourselves, do we find that we are of those who shirk bad things or relish them?"

If nothing more than purpose in Thy power,

Thy purpose firm is equal to the deed;  
Who does the best his circumstance allows—

Does well, acts nobly; angels could do no more.

—Edward Young.



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### CHAPTER III. PAYING THE PRICE.

The natural place for the sorrow-stricken little party to go on their return from the baptism would seem to have been the house of Felix, where Constantia might take some rest and endure her sorrow and anxiety with what fortitude she might. But instead, the heart-broken mother herself insisted that all should seek the accustomed meeting place of the church in the house of Onesimus. It was a mournful gathering. Onesimus himself presided, and tears streamed down the face of the venerable man as he prayed: "Oh Father, forgive them, for they know not what they do." The tapers burned but feebly and cast dolorous shadows over the white-faced men and women upon whose hearts lay a shadow deeper still.

"Courage, dear daughter, courage," said Onesimus. "Remember that Jesus has said that though two sparrows are sold but for a farthing, yet one of them shall not fall to the ground without your Father. Euthumos, the pride of your heart and the ward of the church, has not fallen without Him. Shall we then mourn over-much? Nay, rather let us remember that all things work together for good to them that love the Lord; and remembering this, let us rejoice in the providence of God, and pray that the boy, if he still live, may be a winner of souls among these hard men; and if he be dead, we know that he is in the arms of his dear father, our good brother, Apollonius. Beyond this it is not a time for words, brethren, it is a time for prayer."

Every knee was bowed, and the bishop prayed, quietly but earnestly and familiarly as though he communed with God, a presence to which he was well accustomed. When he had ceased, one and another prayed—sometimes singly, sometimes several together, and sometimes it seemed that all were praying at once. Then quotations of Scripture were heard. A group would speak to one another in low tones; some one would rise, go to the kneeling mother, drop down beside her, speak a word of comfort, or offer a short prayer, and then make room for another. There were some who wept softly, and ever and anon was heard the low hymning of a psalm. Several times within the hour the song was one that caught the mood of all and was raised by many voices, to die away presently and give place to prayer.

At length the bishop spoke. "I count it well now that we should commend the boy to God and seek our places of rest."

As he was speaking, Marcus and Decius entered.

"Bring you any news," asked the bishop.

"A little," answered Decius. "Epirus passed the boy to Beryllus, chief of a band of robbers, who will hold him for ransom. Their camp is hidden away somewhere in the fastnesses of Mt. Messogis. He is safer with them than with Epirus, whose hatred is great enough to slay the boy, but Beryllus will care for him a while and hold him for ransom."

"For how much, think you?" asked Onesimus.

"For as much as he thinks he may get," suggested Marcus; "perhaps 6,000 denarii."

A groan burst from the little congregation.

"Six thousand denarii!" exclaimed Onesimus. "Why, we might all sell ourselves into slavery, and then we could not realize it. And yet," he continued reflectively, "our Savior gave so much for us; and, besides, I have such faith in this church. Never once has it failed. In the long years of its existence, I have seen it beggar itself again and yet again to help the brethren in distress. When persecution destroyed all that was left of the possessions of the brethren at Smyrna a few years ago, did not you give until you had no more to give?"

"Aye," and that is just the reason we are so poor in gold and so rich in love to-day," declared Laurentius. "I have some small store by me, a hundred denarii, and it shall go for the ransom."

"And I two hundred," said another.

"And I two hundred and fifty," said another.

So they began to give, and the poorer members to walk forward and lay small coins upon the table. Still others came, laying down bits of wearing apparel, or jewelry, a locket, a ring, a leathern case, a silver inkhorn, and so on. Marcus, the soldier, strode up, and stripping from his shoulders a costly robe, said: "It was a present to me from my general. It is spoil from a house in a city of Parthia, which we sacked. I have never worn it till to-night, and I shall never wear it more. When sold it will bring a few of those six thousand denarii."

The tears came to the bishop's eyes, and tears were streaming down the face of Constantia as she saw even the slaves taking the

raiment from their backs to offer it for sale for the ransom fund; and her face lighted up with hope as she murmured again and again, "God is good! God is good!"

When the giving had ceased because all had given, the bishop spoke:

"It is enough for now," he said. "There are none that hold back the price; but the joy of giving must not be ours alone. Go out through all the streets of the city to-day, for we have watched all night and the morning light is breaking. Go everywhere—everywhere! Tell the brethren! Bid them send or bring what the Lord Jesus would have them give."

Then the bishop lifted his hand and said: "May the peace of God go with you; may the love of Jesus surround you; may the Holy Spirit uplift you!" and all the people said, "Amen!"

In a few hours the deacons were selling in the market places the offerings in kind, and men were going quietly among the craftsmen and other workers of the city. Here and there was one who was greeted with a secret sign, and a few words of conversation followed, after which the one greeted put his hand into his girdle and gave all that he drew forth, or made a promise to pay later. If one were too poor to give or to promise, he hung his head in sorrow and offered a prayer for the safety of Euthumos. At eight o'clock in the evening, the deacons with inkhorns and papyrus before them, were writing down the donatives and the tables were piled with money while a low bench received the offerings in kind. Constantia, with white, solemn face, sat by, and as the donors came, she murmured a "Christ bless you; Christ bless you!"

"It goes well," said the bishop to her. "There are more yet to come. We shall reach it to-night. The very slaves are stripping themselves."

"Hold, Aristo!" the bishop called a moment later in some excitement, as a man in the dress of a slave flung a handful of gold pieces into the pile. "Where did you get so much?"

"It was but a piece or two," responded the slave, hanging his head in confusion.

"It was a full hand of gold, not less than fifteen or twenty pieces," declared Felix, the deacon.

"Aristo," said the bishop kindly, "was so much thine to give."

"It was mine," stoutly affirmed the Christian slave.

"How, good Aristo? How could it be?" persisted Onesimus.

"It was mine to give," he repeated doggedly, and avoiding the bishop, turned away and soon slipped out.

The bishop regarded him kindly but doubtfully.

A fellow slave of Aristo slipped up, plucked the bishop by the sleeve and said: "I can tell you, good bishop, where Aristo got his gold."

"Where, brother?" asked the bishop quietly.

"Aristo is a skilful scribe," explained the slave, "and valuable to his master. When Aristo has wrought a careful, tedious piece of work, his master often flings him a denarius or so, and once, even so much as a piece of gold. Aristo has a boy, twelve years old or so, born a slave. The mother died in the child's infancy, and since that day Aristo has scraped and saved to buy the child and set him free. Twice before has he almost had the price, and then has given away some part of it to help the work of the Gospel. Only yesterday I heard that the boy, whom Aristo has named Arentius, would be free, for the papers were to be made out and the price paid. To-night when Aristo prepared to leave the house he was sad of heart, and when little Arentius bade his father farewell, Aristo flung his arms about him convulsively and wept. A little later he was talking to the child and I heard him say, 'Arentius, you are a slave; but at least, you are safe in your father's arms. O happy is your fate—if you be not sold and plucked away from me.' 'But,' said the child, wondering at his father's grief, 'are you not ready to buy me and set me free?' Aristo gasped. 'Almost,' he said, 'almost—but not quite, child—a little longer waiting—sometime longer perhaps; but God is good, he will take care of thee; and at any rate we are all free men in Christ Jesus. Good bye, boy; good bye.' And so he came away in deep thought. I do not doubt but that Aristo has given the price of his own boy toward the ransom of Euthumos."

The slave had intended to speak privately, but the bishop was always the center of attention, and unconsciously the slave had lifted his voice so that all heard. As he concluded, tears again started to the bishop's eyes. A chorus of voices cried "God be praised." Others shouted, "Come, Lord Jesus!" Some one else started to sing—a hymn in which presently all joined.

There were many more evidences of heart-breaking sacrifice as the evening wore on. It was interesting to note the demeanor of

the donors. They came in quietly, solemnly, greeted whoever were there of their acquaintances cordially, exchanged the formal salutation of the church with others, and attempted to enjoy the fellowship of those around unconcernedly; but for all this they were ill at ease. Those who knew Constantia came and spoke to her of her husband, of some kindness he had done them, or of some word he had uttered that had brought them nearer to Christ. Others who did not speak to her cast frequent sympathetic glances in her direction. Sooner or later all comers approached the table where the deacons sat and laid gifts upon it. Some walked with cheerful faces; some came with set looks as though they had nerved themselves to some act of supreme sacrifice. One man of apparent wealth came slowly and deliberately to the table and laid a handful of gold upon it. As the coins slipped from his fingers, another hand, big and coarse and grimy, laid down a single denarius. The dress of this giver of the denarius was poor, and his face and whole appearance proclaimed him a man of the meanest occupation. The wealthy man looked at the other, looked at his denarius and at his own pile of gold; then said, "Brother, you have given more than I, though I have given five hundred times as much as you."

The humbler man's face flushed, he stammered and stole away. Some of the donors remained to know the issue of the attempt to raise the ransom, though many living at a distance were compelled to depart. It was noticeable that all were much happier after they had made their gifts than before; hence, as the evening grew on and the number of those who were finding how much more

Decius drew a scrap from his bosom and placed it in the hand of the bishop. The bishop read aloud: "Beryllus to Onesimus, Greeting: I hold the boy, Euthumos, seven days for ransom. On the eighth day his life will be taken. The price upon his head is twelve thousand denarii or four hundred and eighty pieces of gold."

"Twelve thousand denarii! It can never be," said Felix.

It was apparent that all felt much the same. No one spoke. With white blanched faces they stared straight at the bishop. He was deeply dejected and stood with bowed shoulders. At length he spoke: "Our sufficiency is from God. To Him will we look. Let us retire to our homes, brethren, and pray, and gather here again for counsel to-morrow night. There remain yet five days of life unto the boy."

The people withdrew, whispering in low tones, sad and heavy of heart.

Only Constantia lifted up her voice, and that to say: "God will save my boy. God will save my boy. While there are so many hearts to throb in pity for him, God will find a way to save my boy."

It is probable that the words of the mother thrilled all hearers with the same conviction. At any rate they appeared less downcast after she had spoken, and said one to another, "Let us look to see the salvation of the Lord."

While the Christians are slipping quietly through the darkness to their homes in the great city of Ephesus, the reader is invited to go upon a short journey. The way leads out from the city streets and turns eastward along a horse road which constituted one of the great highways to the East. We travel along this road for twenty miles till near a little village. Beyond this village to the south rise the rugged spurs of Mt. Messogis. Journeying still onward, we stumble upon a bridge path leading toward the heart of the mountain. We climb and climb and climb, ever upward. The bridge path has long since disappeared. We are in the wilds of the mountain. We round a shoulder of its great bulk and come out upon a little eyrie from which one has a commanding view of the road on the plain to the north. Were there a troop of soldiers or a rich caravan, one from here might see them miles away and plan to fly from the one or swoop down upon the other. This little eyrie was the lookout station of Beryllus, and a few hundred yards away in a cave whose entrance was by nature skillfully concealed, at the very hour when Onesimus was watching the gathering of his people for the meeting of which we have just been a witness, a group of men was gambling with dice upon a large flat stone, in a crevice of which a torch was thrust. With now and then a muttered oath, they played for an hour, until a quarrel arose. "Cheat!" "Thief!" "Robber of robbers!" were some of the choice epithets, interlarded with oaths, which were bandied about. Knives were drawn and blood would presently have been shed, had not a small form come running into the circle, and a small voice cried, "O! O! You must not! You must not! Evil men," he said, speaking with vehemence, "Evil men, to curse and swear and strike!" The voice was that of Euthumos, and with the calm assurance of petted childhood he clambered upon the table, and, shuddering a little, thrust at the hands that held the great knives and pushed them away.

The men looked at the child in blank amazement. It was plain that he had a strange power over them. Either they loved him or they had a superstitious fear of him, for they obeyed him with a better grace than when, a moment later, the gruff voice of Beryllus, who came in from without, ordered all to bed save one who was detailed to watch.

"O, not yet, good Beryllus," said the boy. "I am going to tell them a story. A story, good Beryllus! A story about robbers!"

Beryllus was tall and strong, yet not gigantic in stature. His face was stern but intelligent. A cruel scar that lay across his cheek by the corner of his mouth and on to his chin was responsible for the sinister expression his countenance bore. As the outlaw looked at the boy his features softened amazingly. It was perfectly obvious that this Beryllus, who for years had been an untamed brigand of the most daring character, plying his vocation thus near to a populous city like Ephesus, the terror of the road from Ephesus to Laodicea, had found at last in this boy one who could tame him.

"A story about robbers?" said he. "Then we will hear it!"

Some one flung a stool upon the flat rock. Another swung the child upon the stool, and in a moment the faces of the men were upturned around him.

"Once upon a time," began the child.

The robbers grunted. They had heard stories at times in their rude lives, and all good stories began this way, so they grunted approval, and one man passed a rough thumb suspiciously to the corner of his eye and back again.

"Once upon a time," continued the child, "there was a robber."

The men showed by the look upon their faces that they had no doubt of that fact.

"Now a robber," said the boy, "a robber is a very, very bad man," and he looked gravely into the faces of the men. Their eyes dropped for a moment—except those of Beryllus. His were turned away into the darkness so none could see them.

"Robbers are very bad men," Euthumos repeated, reprovingly. "They take things that do not belong to them, and kill people; and—and, sometimes they take little boys away from their homes; and—and—and—don't care if their mothers cry their eyes out and break their hearts; and—and—and robbers are very bad people." The little fellow's lip quivered and he gasped hard to swallow a sob; then bravely continued with his story.

"Once upon a time there was a robber and his name was Barab-



Euthumos and Followers of Beryllus.

blessed it was to give than to receive constantly increased, the congregation became light of heart. Indeed, they were singing joyously, almost hilariously, when Decius and Marcus entered.

"What news from our new brother, Decius?" asked the bishop when quiet had fallen upon the gathering.

"There is news," said Decius. "How much hath God supplied to the treasury for the ransom?"

"Let it be fully counted," said the bishop to the deacons.

A scribe footed the figures on the sheet of papyrus; a deacon counted hastily the last monies laid upon the table, and another deacon made a hasty estimate of the value of the offerings in kind. While the three conferred together in a low tone over the sheet of papyrus, the congregation was hushed, and the face of Decius might have been seen to be strangely moved. Alternately white and red, it was like the face of a man who hoped against hope.

"Fifty-seven hundred denarii," said the scribe.

"Almost enough!" cried some, while others wept for joy; but the countenance of Decius fell, even though the wealthy man mentioned a few moments ago who remained standing by the tables, took a sparkling diamond from his finger and tossed it on the board saying, "It is six thousand denarii now."

The bishop noted the face of Decius and saw something alarming in it.

"Is it not enough?" he asked.

has; and he killed people, and they caught him and put him in jail and were going to kill him. But there was a good man and his name was Jesus. He was a teacher and loved people; and said nice things to them. When they were sick he made them well, just with a word or a touch of his hand. He spoke to lepers and their flesh came soft and new like a baby's. He was the Son of God. The wicked priests hated him because he was kind to the poor and to the slaves."

At the word slave, Beryllus started as if he had been pricked by a dagger, but the boy not noticing went on.

"And Jesus loved the poor fishermen better than he loved the rich priests; and they arrested him, and condemned him to die, and took him to Pilate the governor, and Pilate saw that he was a good man, and said, 'Who shall I release to you, Jesus or Barabbas?' and they all said, 'Barabbas,' and so Pilate released Barabbas and let them crucify Jesus."

"Pilate was a—a Roman!" said Beryllus, between clenched teeth.

"But that was not all about thieves and robbers," said Euthumos, kindling interest again.

"No! What else?" asked Beryllus.

"When they took Jesus out to crucify him," continued Euthumos, "they took two robbers and crucified one of them on either side of Jesus, and one of the robbers railed on Jesus and mocked him; but the other thief was better. He rebuked the first thief, and said 'We deserve to be crucified, but this man is innocent.' Then he said to Jesus, 'Lord, when thou comest into thy kingdom, remember me.' Jesus answered, 'This day shalt thou be with me in paradise.' So the robber became good and went to paradise with Jesus."

"And would the Son of God forgive even a robber," asked Beryllus.

"Oh yes," answered Euthumos; "if he repent and rob no more. If you, Beryllus, were upon the cross, which robber would you be? The one that railed, or the one that prayed, Lord, remember me? Do you know the meaning of that word remember?"

"Remember!" said Beryllus with a savage roar that made the cave echo and almost scared Euthumos into falling off the stool. "Remember!" he roared again, leaping to his feet. "Aye, boy. I remember the wrong that I have suffered." His tones were tense and bitter.

"Ah, but to have the Lord remember thee," said Euthumos, in his bravest, most soothing tones.

"Ah, but I have other things to remember," growled Beryllus. "Listen, child, and I will tell you what I remember. I remember, when, no older than yourself, I played, a happy, carefree boy beside the great river Danube. My father was kind, and my mother was happy, and my brothers and sisters were well-fed, and we gambled together all the day long. I remember that. I also remember how one day Roman soldiers came and slew my father, and burned our cottage, and for sport tossed my little brother and sister into the flames, and carried my mother to a life that was worse than death. My sisters and my older brother were joined to a party of like unfortunates and hurried away to Rome. One of my sisters wore herself out with marching. One brother was left behind, footsore and sick, to die upon the roadside; the other fell dead of exhaustion by my side. At Rome my sister and I were put up at auction and sold for slaves. For three drachmae, but little more than the price of an ox, I was sold. We were taken to a great country place where were eleven hundred slaves. I was put to work in the fields. I grew big and strong and was not unhand-some and I was called to be in the house, and to serve, and, by and by, to be a sort of steward, and many were under me, and I dealt between them and the master. My sister served at table. One day when there were guests, my sister slipped upon a rug and spilled a dish so that some of the contents stained the garments of a guest. The master was angry and bade me send her to be scourged. I dared to reason with him, even before his guests, and he was enraged and cried 'To the torture for thee, vile slave.' Then he turned and ran her through with his sword before my very eyes, and all my soul took fire within me. As he stood menacing me with his weapon stained with my sister's blood, I seized him and broke his very bones in pieces with my hands, and flung him over the banquet table. Seizing his sword I fled. I remember that! I remember the hunt! I remember the long nights of hiding in caves, or in abandoned quarries. I remember the long chain of insults I had received. I remember the other lives I took to save my own. I have ranged the Roman world around. My hand has been against all men, and most of all against Rome. For this I am a robber! Remember! Oh what do I not remember! My memory is a seething caldron of crimes, and wrongs and injuries. Many I have wrought upon others; but others wrought first upon me. Had I been by, that fellow Pilate should have died and Jesus should have lived."

"Good for you, stout Beryllus," said the boy; "but you appall me. And to think, I held your hand that has slain so many men! And yet, Beryllus, the blood of Christ can make you clean. Hold up your hand, Beryllus—the hand with which you have done so much wrong. See! Here in that hand I make the sign of the cross. Only the cross will make it clean. Beryllus you are unhappy. You are full of sin. Jesus loves all men; He would have all men love Him. He would have your love and service. If you will repent of your crimes and confess them; if you will soften your heart as the heart of a little child; if you will forgive as you would be forgiven, He will forgive your sins, and you may have peace—if you will sin no more."

"But, if I sin no more, then my occupation is gone, and I shall starve," said Beryllus.

"But there are better occupations than sinning. You may come with me to Ephesus. The church will feed you. You may find useful employment."

"Yes," argued Beryllus with grim humor, "and if I come openly to Ephesus some good soldiers will find useful employment in arresting me, and I who have been such a wild beast, will be torn to pieces by wild beasts in the arena."

"But there are much worse things than to die, Beryllus," suggested the boy philosophically. "You would better die a Christian than live a robber, and that you must do no longer. You may become a Christian; then you will no longer fly. You will confess your crimes. You will say to the magistrate, I have done thus, and thus, and thus. Punish me!"

The word magistrate nettled Beryllus. It reminded him of Rome, of the power that had slain his parents and ruined his home, that had made a slave and an outlaw of himself. His eye blazed. The scar gleamed purple. His jaws clicked together with the old cruel set about the mouth.

"Just now, boy," he said grimly, "I wait twelve thousand denarii for your ransom. You may have me turn Christian with your tongue; but I will have you turned into gold with my sword and that ere many days; else I will turn thee into—into something less beautiful than thou art. Good night, boy!" he said abruptly, as the boy, awed into fear by his harsh words and chilling manner, drew back from him, holding up his arms with a gesture of distrust.

"Good night, Beryllus," said the child, as bravely as he could, and kneeling down, he prayed softly. In his prayer he did not forget to mention his father in heaven, his mother in Ephesus, the church everywhere, and Beryllus here in the cave.

The other outlaws had withdrawn themselves somewhat when Beryllus whom they all feared soundly, told his story to the boy, which, indeed, was as strange in most of it to them as it was to Euthumos. As they understood more thoroughly the desperate character of the man whom they regarded as master, no doubt some of them trembled quite as much as the child, who, with tears stealing out from his closed eyelids, was cuddling upon a bit of rug to sleep.

In Ephesus efforts were still being made to increase the ransom fund. Three days had passed, and each day a little was added to the store. In the very heart of the city of Ephesus lived a noted physician, Demas by name, who was a devoted Christian. Unfortunately Demas was a slave. He had a wide practice but his large earnings were the profits of a stern master who held him in bonds with a watchful eye, because to lose him would be to lose a rich source of income to himself. Demas was a man past middle age, with refined features, blue eyes, and an expressive, kindly mouth. He was in the center of a room with an open window at top, light from which fell upon him as he sat upon a Roman chair directly beneath. The hour was near to sunset and the soft light of late afternoon filled the room. The physician scanned his face thoughtfully in a mirror, soliloquizing:

"It is, here in Ephesus, an honored face," he was saying, "but, alas, it is the face of a slave. He gazed hatefully at the cruel scar of the slave brand in his forehead. "How bitter," he continued, "is slavery for one born free and reared free; and what a sad fate is mine! True, no shackles bind me, and no lash falls upon my back; but that is because I do not stretch the cord that holds me. I am none the less a slave that it is the will of my master and not the shackles that bind me to this spot. I may not hate, I may not love, I may not hope, indeed, I scarce may think, for I am a slave. And yet," he chuckled, "the day of slavery will soon be passed. Ah, little did shrewd Caius, my master, think when he signed the bond to sell me for seventy-five pieces of gold, that ever I should get the gold; nor indeed, did I, yet I have hoped against hope. These small gratuities which escaped my master's greedy eye, I have saved for a full score of years; and yet they did not make more than one-half the price, and I still had saved in vain had not Lycurgus, the lawyer, been faithful, and after many years restored to me within the week, the price of what remained of my poor father's estate. To-day within my pouch I count the five and seventy pieces of gold, the full round measure of my purchase price, and I wait, oh how eagerly, counting the days and weeks, the return of Caius from Rome, that I may confront him with his bond and my gold and demand my freedom. How sweet, how sweet will be that freedom! With what delight shall I walk the streets, claiming the precious privilege to go whithersoever I will."

"And yet my latter days of slavery have been filled with many joys. Since I have known Jesus Christ, how many comforts has he brought to me. And how sweet to me is the fellowship of the brethren! In one hour I shall leave here for that brief respite which my master grants me. For a few short hours I shall be in the house of Onesimus, in the company of those who are neither bond nor free, and to whom Christ is all in all. I wonder what news from the boy, Euthumos. How I loved his father! And I wonder how goes the ransom fund. Ah, would I were rich. Would I were rich! Had I but one-half the income I have earned my master within a twelve month, then would Euthumos be free. Oh God, give me the means to help and I will help!" he exclaimed passionately.

"Good Demas; would you if you could?"

The speaker was Marcia, the maid whom we saw a few days ago bringing news of danger to Apollonius.

Demas started, badly frightened by the sudden speech of the child. "Child!" he exclaimed. "How often have I told you not to come thus suddenly upon me!"

"Indeed," protested Marcia; "I did not come suddenly upon you, I sat here by the window when you entered, but you were so en-

grossed in the parchment you were reading, and in looking in your glass and in talking to yourself, that you did not see me."

Demas was even more startled at the thought that she might have heard his soliloquy, and looked his dismay; but the little miss prattled on.

"Oh, have no fear, Brother Demas; you know I am a Christian, even as you are, and will not betray you—except perhaps I might betray your conscience to yourself?"

Her words were somewhat enigmatical, but they were also reassuring, and he asked: "Your meaning, child?"

She answered straightly to the point: "I make you a venture that you have money enough to ransom Euthumos—with what the church has already received."

"Child, as I live, I have no money," said Demas in some amazement.

"No money," said Marcia meaningly, "except the seventy-five pieces of gold."

"But that is for my own liberty," exclaimed Demas.

"Then it is yours," argued the little maid. "You may have it. You may buy yourself or buy Euthumos. Which will you do?"

The man's voice trembled pitifully. "Marcia!" he exclaimed. "Do you know what you say? Have you ever been a slave? Have you ever longed for freedom? Dreamed of it? Hoped for it?—for years and years and years, and at last found it almost within your grasp? Daughter, the slave does not even possess himself, and when I have given my gold to possess myself, I shall possess nothing else."

"Ah," persisted Marcia, yet not without sympathy, "but you have prayed, 'O God, find the money to ransom Euthumos!' God has found the money, and you perchance, refuse to let him have it. When God would rescue the world, he gave his only Son; when Jesus would save the world, he gave himself upon the cross. For whom? Why for Demas as much as anybody. And now Demas will not give himself a few more years to such loose service as his master requires, to save the boy, the darling of the church in Ephesus, who with wit beyond his years, promises to become the brightest beacon that has gleamed along the Hellespont since Paul died. Oh Demas!" and the girl came close and held her finger almost in his face, shaking it solemnly; "Bethink you if you do right!" Then she turned and capered swiftly out of the room.

The growing darkness found the physician sitting still in the chair, his chin sunk upon his breast, his hands gripping the arms of the chair, his eyes staring straight before him. Two hours later he stepped into the house of Onesimus and sat down amid the brethren. It was the Lord's Day and the large assembly room was filled to overflowing. For several nights the scenes described before have been enacted. The same heroic sacrifices have been witnessed. Men who had given their all, now found some thing yet that could be converted into money, and that was less dear to them than the service of their Lord. The day had been notable for the number of gifts from outside churches. In the first place many brethren working outside the city, came in upon the Lord's Day, and they had given to swell the fund. Later on had come messengers from the churches in the region roundabout, from Smyrna, Trogyllion, Miletus, Teira, Antioch, and even from Laodicea. The last offering had been made that could possibly be expected. All day the amount had been steadily climbing. The messenger from the church at Laodicea had just sold the very horse that brought him to the city, and given the price to increase the figures. The bishop and elders and some of the deacons, showed the effect of nights' and days' of constant watching. Constantia, pallid to ghostliness, sat still beside the tables. It was there she expected to see the salvation of the Lord. But twenty-five hours yet remained. The bishop with sorrowful face stood up and called for the final figures. Defeat was written on every line of his countenance. He began to speak:

"On the second night, my brethren, it was six thousand denarii. On the fifth night it had only grown to seven thousand. It has gained heavily all this day and the amount is large. It is unprecedented; but I fear the sum is too great for us. The figure good deacons, the total figures!"

"Nine thousand nine hundred and forty-two denarii," responded one of them.

"Is that all," asked the bishop dejectedly.

"It is all," was the reply.

"Have you counted the last denarii," the venerable man asked.

"The very last," was the response.

"And the offerings in kind," queried the bishop.

"To the last shoe latchet," affirmed Felix.

"Then God help us," exclaimed the bishop piously.

Constantia sank to her knees exclaiming! "O God, if it be thy will that this cup pass from my lips, even so; but if not, thy will be done."

At this juncture Demas arose, with pallid face, and came slowly forward. He made a sign to the bishop that he would speak, and the bishop granted him permission.

"Brethren," he began. "I was born free. For unjust debts I

was sold a slave. For twenty years I have toiled and pinched and scraped and saved to buy my liberty. It was a bitter task for I am a valuable slave. Ten pieces of gold will buy a man, but seventy-five will not more than buy a skilful physician; so the journey to acquire the price has been a long and tedious one, but at last that price is mine. I hold within my hand the price of my liberty, five and seventy pieces of gold, or in silver, two thousand one hundred and fifty denarii. If I place it in the hand of Caius, my master, Demas is free, and his poor frail body may go whithersoever he will. If I place the gold in yonder pile, Demas is a slave, and Euthumos is free. His sweet young face and pure, strong faith and wise little tongue will be among us once more, to grow and wax strong in the spirit and become a mighty man of God in our midst.

"That I am here—that I hold in my pouch the price of the boy's liberty, we owe to the maid Marcia, who has brought me face to face with God and conscience. When I thought the money was mine I needs must buy my liberty with it; but when I reflected that it was not mine but God's—that I was his steward, as said the Apostle,—that I could take God's money and buy my liberty, or buy Euthumos and restore him to his mother's anxious heart, it became easy—easy! My own bright dream will never be realized. Through all the better part of my life I have lived a slave. I now see that I will die a slave. The ambition of my heart to go back to my native hamlet as free as in youth I left is now given up. These old eyes will never look into the faces of the friends of my boyhood. These lips will never evangelize the gospel in the place where my father and my father's father were born. But may Euthumos grow up to tell the glad, glad story there! May he with a tongue of fire stir up the hearts of men till they will be moved with all righteousness."

Here the voice of Demas choked up. He could say no more. His feelings had overcome him. He extended his hand over the table. It was all but done; yet he could not drop the bag. His fingers still clung to it. It meant liberty to him. When he looked into the future he saw so many things. He saw himself a slave, subject to the caprices of a selfish master. As years went on, and his hand became less steady, his eye less sure and his silvery tones less soothing, he would lose his popularity; and down, down the scale a slave may travel so quickly. They might put burdens on his back. They might lash him and scar him, and sell him to the distant mines to die as a slave dies. Then he thought, what if the Lord should come and find him free and the blood of Euthumos crying from the ground. He could not endure the idea for a moment. Better a thousand times, Demas a Christian and a slave who has held nothing back from his Master, not even himself, than that Jesus should come and find Demas free and daring to preach while yet he has kept back a part of the price.

This point of view settled his conviction. Weakly the slave who had aged a score of years in a few minutes walked to where Constantia sat, took her hand, opened it, placed her fingers about the bag of gold and stood looking down into her face while the distress and agony on his own features gave way to an expression of peace and supremest joy.

"If any man will come after me," quoted Onesimus, "let him deny himself and take up his cross and follow me."

While Onesimus spoke Demas had been slowly straightening his bowed shoulders as though assuming once more the weight of a heavy burden which had been thrown off, and he strode from the room with the dignified bearing of a conqueror. He went out the happiest man in Ephesus, though a slave. The brethren cast looks of admiration after him as he passed from view. Demas had sacrificed more than all, except perhaps Aristo. Constantia, realizing the terrible cost at which her son's freedom was to be purchased, looked as if she would run after him and return the gold; but she was too weak to move; and Felix took the bag and untied it. All eyes were turned upon him and every heart beat violently as skilful fingers counted the pieces.

"Five and seventy," said Felix. "Two thousand one hundred and fifty denarii. The offering of the church Ephesus for the ransom of Euthumos, son of Apollonius, is twelve thousand and ninety-two denarii. Blessed be the name of the Lord!"

"Euthumos is saved!" shouted the church with one voice.

"At what a cost!" murmured Constantia.

(To be continued next week.)

[In the preceding chapter Apollonius, evangelist of the church in Ephesus, while preaching in the market place, was killed by agents of Epirus, head of the silversmiths. Marcus, a soldier friend, bore home his body to his family, consisting of Constantia, the wife; Euthumos, a son of ten years; and Hypatia, the aged mother.]

[Following the burial of Apollonius, his stricken family was received into the home of Felix, a deacon, there to be cared for by the church. Agents of Epirus seized the boy, Euthumos, during a service of the church when Decius and Marcus among others were baptized, and bore him away to be held for ransom by the church.]

<b>Lesson Text</b> <b>Exodus</b> <b>1:1-14</b>	<b>The Sunday School Lesson</b>  <b>Israel in Egypt*</b>	<b>International Series</b> <b>1907</b> <b>May 19</b>
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With the present study we pass from the book of Genesis to Exodus. The former is the Book of Beginnings, as its name implies; the second tells the story of the departure of Israel from Egypt, hence its name. These names are derived from the Greek translation of the Old Testament. The Hebrew names of the books of the Bible are merely the opening word or words of the books respectively. Thus the Hebrew name of Genesis is B'reshith ("In beginning") and that of Exodus is Elleh Sh'moth ("These are the names").

The closing portion of Genesis deals with the journey of Jacob and his family into Egypt, their presentation to the Pharaoh and settlement in the province of Goshen, the continuation of the famine and Joseph's administration of relief for the people, Jacob's blessing of the two sons of Joseph and his death, the beautiful hymn of the tribes, ascribed by the Judean writer to Jacob at his final message to his sons, the funeral of Jacob in the Cave of Machpelah at Hebron, Joseph's last words to his brothers, and his death. The care with which Joseph provided for the preservation of his father's body and his own gives ground for the hope that when the difficulties which attend upon the examination of the sacred sites of Palestine have been removed it may be possible to find the mummies of these patriarchs at Hebron and Shechem, as those of the Pharaohs have been discovered in the Tombs of the Kings in Egypt.

The book of Exodus continues the narrative from the close of Joseph's life to the arrival of the Hebrews at the Mount of God, Sinai. The earlier portion of the book is entirely devoted to the events which led up to the giving of the law; but from the twentieth chapter onward, and throughout the books of Leviticus, Numbers and Deuteronomy, the narrative is reduced to very small proportions and serves merely as a framework for the record of the laws which are given in three distinct groups. The evidences of the composite character of these books, as in the case of Genesis, are abundant, as we shall see. Some of the material is from the time of the great leader Moses, and the remainder from later times as far down as the return from the Exile and the reforms of Ezra. From the fact that Moses was the commanding spirit and organizer of Israel's earliest period the entire body of writings in which the law was imbedded was by the later Jews ascribed to him.

The book and our present study open with the lists of the sons of Jacob who went into Egypt. They are given, for the most part, according to clan groupings which took the names of wives of Jacob. To Leah were assigned the first four, Reuben, Simeon, Levi and Judah. Then came Dan and Naphtali, belonging to the Bilhah clan. Then Gad and Asher of the Zilpah group, and Issachar and

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Zebulun belonging to Leah. To the Rachel clan belong the powerful central tribes of Joseph (Ehphraim-Manasseh) and Benjamin (Cf. Gen. 29, 30). The importance of this transfer of the little company of clans to a new environment is not to be overlooked. No nation has come to high intellectual and especially spiritual leadership on the territory of its earliest life. The influences of Egypt and Babylon on the character of Israel are impressive. It is not that these nations furnished the ideas which Israel later made its message, but they formed the background and the soil essential to the historical results of which later ages were the witnesses.

To the land of Goshen the brethren of Joseph had been assigned. It is now believed that this district corresponds to the triangle of fertile land lying between Cairo and Ismaileyeh, and outlined by the towns of Zagazig, Belbes and Abu Habba. In going from Cairo to Suez or Port Said one passes along its northern border. In this district, well adapted to grazing and agriculture, the Hebrews had their home. Under the favorable rule of the Hyksos kings they prospered. No doubt these non-Egyptian monarchs would be well disposed toward a company of foreigners like themselves, and even perhaps of the same race. The numbers of the people increased. The rapidity with which an oriental nation may increase is well illustrated in the history of the Arabs, who have at regularly recurring intervals swarmed out of their overfilled districts east of the Red Sea and fallen like locusts upon western lands. The great Muslim uprising which planted the crescent in Egypt, Palestine and even Spain is but one of such outbursts of race energy.

Meantime events were happening in Egypt which changed entirely the character of the government. After several generations of foreign rule, like the English dominion in India or the Tatar dynasty in China, the native princes rose and cast off the power of their oppressors. There are few epochs of Egyptian history more glorious than the eighteenth and nineteenth dynasties. Aahmes, the liberator of his land and the founder of the nineteenth dynasty, was followed by princes worthy of their opportunity, of whom the greatest was Thutmes III, perhaps the most notable monarch in the history of the Nile. The powerful Queen Hatshepsut, wife, and for a time co-ruler with her great brother, made the name of Egypt famous through other lands. In such a period of national revival little consideration would be shown a foreign race like the Hebrews. The rulers were indeed "other kings who knew not Joseph."

This situation did not improve. As the nation grew it attracted increasing notice from the Egyptian governors. Their proper treatment became one of the problems of the time. Meantime the rule of the Thutmes had given place to that of the Setis and Rameses. These strong kings carried still further the glory of their land. It is now fairly certain that

the Pharaoh of the oppression was the renowned Rameses II (d. 1325), whose form and face are to be seen in scores of statues of heroic or colossal size all along the Nile from the cataracts to the sea, while his military exploits form the theme of pictured representation on many temple walls and pylons. It has been ascertained that this monarch reconstructed the city of Zoan or Tanis, the former capital of the Hyksos kings, and gave to it his own name. Further, a few years since M. Naville, the noted French excavator, who is this season again working at Luxor and elsewhere, discovered near the modern town of Tel el Kebir the ruins of a city bearing the name Pa-Tum, "city of the setting sun," which he believes to have been the Biblical Pithom. It thus seems probable that the two places at which the Hebrews were compelled to labor as slaves have been found, and that the monarch in whose day this service was enforced was Rameses II. Sun-baked bricks from these excavations are to be seen in the museum at Cairo, and awaken in every Bible student who sees them the strong desire to know more of the story of their making and use.

In this manner the spade of the excavator brings forth the records of the past for the illustration and confirmation of the Word of God. To be sure we have no references to the Hebrews on the monuments at this epoch. Premature assertions that such was the case have only proved how eager are all workers in this field to discover facts bearing upon the story of Israel. But we may well rest content with the knowledge that so far as the narrative of the Bible refers to conditions and customs in Egypt it is confirmed by what we know through the work of the specialists in this domain. For further light we can wait in patience.

#### Daily Readings.

**Monday, May 13.**—Israel enslaved in Egypt.—Exod. 1:1-14. **Tuesday.**—A great nation.—Gen. 46:1-7. **Wednesday.**—Cruel taskmasters.—Exod. 5:1-19. **Thursday.**—Remembrance.—Deut. 26:1-11. **Friday.**—Oppressed without cause.—Isa. 52:1-6. **Saturday.**—Prayer in affliction.—Psalms 142. **Sunday.**—Cry of the oppressed.—Psa. 94:1-14.

To pass through the valley of the shadow of death is the way home, but only thus, as all changes have hitherto led us nearer this home, the knowledge of God, so this greatest of outward changes—for it is but an outward change—will surely usher us into a region where there will be fresh possibilities of drawing nigh in heart, soul and mind to the Father of us all.—McDonald.

**Get your friend to subscribe for The Christian Century NOW.**

\*International Sunday School Lesson for May 19, 1907. Israel Enslaved in Egypt. Ex. 1:1-14. Golden Text, "Then they cried unto the Lord in their trouble, and he saved them out of their distresses." Ps. 107:13. Memory verses 13, 14.

## The Prayer Meeting--"Three Great Needs"

Silas Jones

Experience relieves us of the cocksureness with which we are inclined to propose theories of religion. The life of man is so complex that we invariably reach a conclusion before all the significant facts have been studied. The man who solves all the problems is the last man to whom we are willing to listen, for we have no doubt that he would speak less confidently if he knew more. Complete and immediate solution of the problems of religion we do not expect. But knowledge does not take away faith, it turns it away from theories to persons. The right kind of man can bring things to pass.

How shall the soul come to God? The question is an old one. It has been wrung from despairing hearts of every land. The answer of Jesus is, "I am the way." He is the mediator between God and man. The Jew had an elaborate system of sacrifices by which he sought to come to God. He had a law which he regarded as a way of salvation. But the best minds were not satisfied. The means by which they sought God proved a hindrance. Christian men have sought God through a church that had authority over their lives. They have relied upon ponderous reasonings about

the atonement. Milton describes the demons in hell as reasoning "Of providence, foreknowledge, will and fate, Fix'd fate, free will and foreknowledge absolute. And found no end, in wandering mazes lost. Of good and evil much they argued then, Of happiness and final misery, Passion and apathy, glory and shame." The demons remained in hell in spite of their high thoughts. And men can argue with equal skill and be far from God. We can find God if we follow some one who knows him. Christ knows him.

Christ is more than a guide to the truth, he is the truth which he would have men receive. He is God's self-revelation. God did not commit his truth to words. He put it into a person. Men need to know the truth that they may be free. Sin, discord, perplexity, doubt and fear are cast out when truth enters the heart. Man was made for the truth. When he gets it he is at home in the universe. Without it he is a stranger. Guesses at the riddle of existence satisfy neither his mind nor his heart. The worship of the interrogation point cannot be accepted as the final and absolute religion. It may be useful at certain periods of history or of the individual life. There is truth in Jesus by which

we can live. To believe in him is to believe in God the Father Almighty whose love is unfailing and whose righteousness endureth forever, to whom the most insignificant member of our race is of infinite value. Jesus revealed a God of this kind.

The eternal life which Jesus proclaimed was manifest in his own person. And this life is the end of our strivings. We long to be free from every sort of bondage. Sometimes our conceptions of freedom are false. We try to throw off the yoke we should wear. We reject the idea that we owe anything either to man or God and imagine that we are on the highway to the unrestrained life. But we soon discover our mistake, provided we retain a modicum of sense. There is just one kind of life that is free and that appeared in Jesus. It is a life of service. It has no ambitions that separate it from the common life. Its gain is the gain of all. It is not perplexed over the problem of egoism and altruism. It is built on the conviction that men are members one of another, that no man liveth unto himself, that if any man tries to live unto himself he does not live at all in any true sense. We can bid all men come to Jesus and obtain life, for he lived the life of service. Eureka, III.

## Christian Endeavor--"Little Faults"

Royal L. Handley

Topic, May 19. Little Faults That Spoil Our Lives. Song of Solomon 2:15.

There is ever a tendency to minimize our own shortcomings. The bad things done by others are likely to loom large in our vision. The wrong things we commit are not of great consequence we think. It is the old story of the mote in our neighbor's eye and the beam in our own. Most of the sins we practice we think of as little faults, trivial mistakes which we sometimes wholly excuse and expect others to excuse also. We make the mistake of thinking, too, that the results of little faults are not severe or deserving of much attention, and we are apt to feel rebellious when we are compelled to take the ill consequences of our own so-called little faults.

### Some Little Foxes.

Have you sat in a family circle at the close of the day when all are together after the day's labor? What was the subject of conversation? Perhaps you have known such occasions when each one could speak only of his own work, his own thought, his own experiences and trouble. He had no time to listen to others or patience for sharing the difficulties or joys of other members of the family. The little fox of selfishness had crept into the home.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you, look for that which is good and strong; honor that; rejoice in it; and, as you can, try to imitate it, and your faults will drop off, like dead leaves, when the time comes.—John Ruskin.

A young man was invited to make one of a company of influential business men, with one of whom he very much coveted a business position. The older man

thought well of him, too; but he came to the appointment ten minutes late, with no good excuse. "That settles it," the business man said, "as far as our using him is concerned. A young fellow who will take an hour and a half of time as easily as he took ours is altogether too lax about punctuality for us."

If a merchant has diamonds to sell, he does not shut them up in a drawer nor display them in a rough box. He does not say, "Nothing can add to the value of a diamond, and I will not condescend to any tricks to catch admiration or draw customers." What he does is to put his jewels upon beds of satin, in cases of velvet, using every art to display their beauty. Your Christian principles ought to be rendered so attractive by your personality that those who know you will associate goodness with graciousness.—Emily Huntington Miller.

Some people unconsciously always take the negative side. If a proposition is urged, they demur. If it is opposed, they defend. Other people often learn of this fault and take advantage of it, putting always the side which they do not want them to take, assured that their antagonistic natures will lead them to oppose as desired. "I do not think you could look favorably on any book which you heard praised," wrote a great man to a friend. "But," he went on, "if you had been with those who called me a heretic and a devil, I have no doubt I should have had you for a far too partial and zealous champion." How much better it is to cultivate the habit of always assenting to what we can approve as true, rather than dissenting from that with which we do not agree.—R. E. Speer.

### For Daily Reading.

Monday, May 13—The fault of slothful-

ness, Prov. 12:24-28. Tuesday, May 14.—Nagging, 2 Cor. 13:10-14. Wednesday, May 15.—Boasting, Jas. 4:13-17. Thursday, May 16.—Backbiting, Rom. 1:30-32. Friday, May 17.—Vanity, Prov. 30:7-9. Saturday, May 18.—Brawling, Prov. 21:8-10. Sunday, May 19.—Topic—Little faults that spoil our lives. Song of Solomon 2:15. (Union meeting with the Juniors).

### TRAINED NURSE

Remarks about Nourishing Food.

"A physician's wife, gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained 9 pounds since beginning the use of this food." "There's a Reason." Read, "The Road to Wellville," in pkgs.



## Home and the Children

### TWO LITTLE NEIGHBORS.

Grace W. Castle.

I know two little people,  
Their house I often pass.  
It's not of bricks and mortar  
But all of shining glass.

Of course it has no windows  
'Cause they look right through the  
wall,  
And never a roof or doorway  
Has this dainty house so small.

They're very quiet neighbors  
Though always moving 'round.  
In the year that I have known them  
They've never made a sound.

One is clothed in gleaming silver,  
The other dressed in gold.  
They change their garments never  
Be the weather hot or cold.

They watch me when I'm naughty  
With eyes that never wink.  
You've surely guessed by this time  
Who these neighbors are, I think.

You've not? Why then I'll tell you.  
Two little fish are they;  
Their house stands on the table  
In the room where I often play.

"Ho! Silverfin and Goldie,"  
I call to them as I pass.  
And I wonder if they hear me  
Through the shining walls of glass.  
Elgin, Ill.

### THE STORY OF THE TRAMP CAT AFRICANER.

Transcribed by Jessie Kemp Hawkins.

I am a tramp cat and my name is Africaner. I should say I have been a tramp cat, for now, I rejoice to add, I have a home.

For several weeks I have thought I ought to write some of my experiences, but have hesitated because I did not know how to go about it. But one day I heard my mistress say if people would only be perfectly natural they would get along all right. I made up my mind then if that was all that was necessary I would begin at once.

I cannot say that my life has been very happy. When I was a kitten I went to live in a minister's home. If it had not been for two children my lot would have been easier, but as it was I was beset before and behind. When one child was not petting me the other was, and such a strange way of petting as they had I never experienced and hope never to endure again. They rubbed my fur the wrong way when I had just taken a bath and gotten it nicely smoothed down; they put their fingers into my eyes and ears and pulled my tail. Not only that, but they would persist in carrying me. I don't object to being carried in the right

way, but to be seized by my head and front paws, with my hind legs dangling in space, was almost too much to be born. I realize now that the children I did not know any better and their parents, who should have told them how to treat me, never interfered.

When I was about a year old the people with whom I lived moved. I did not know then what moving meant, but I do now. Everything was taken out of the house and I could not imagine what was going to happen. There was so much noise and dirt I stayed outside most of the time, thinking if I waited long enough things would be quiet again.

After several days I found when I went for my supper I could not get into the house. I sat on the door step a long time, waiting, but no one came near me. Finally I walked around the house, hoping to attract their attention, but not a soul did I see. Then I got desperate for I was very hungry. I jumped into a garbage barrel and picked out some scraps for my supper.

Day after day I waited around that house hoping some one would let me in, but my hopes were in vain. I went to the neighbors thinking they might take pity on me, but no one seemed to want me. I realized then that I was a tramp cat, without a home and without a friend. Boys chased and stoned me, people threw water on me when I sat on their door steps, and altogether I had a very hard life.

For a year I lived this kind of an existence, picking up what scraps I could find and sleeping wherever night found me. One day, while taking a walk, I discovered a nice back yard where there was plenty of sun and shade and, best of all, a high fence which would prevent bad boys from seeing and stoning me. No one seemed to live in the house, so I went to the yard every day and liked it so well I spent most of my time there.

One day I was having a delightful nap, curled up in the long grass, when a woman came out of the house and walked right toward me with a big basket in her arms. I ran, but she called out "Kitty, Kitty!" Then she talked to me while she took things from her basket and hung them on the line.

At first I did not have much to do with her, for I was afraid of every one, but she looked so very kind that one day I decided to go and rub against her basket and see what she would do. She seemed pleased and talked to me, so I knew she must be a nice woman. We grew quite friendly and nearly every day she gave me something to eat.

One day another woman came out of the house and talked to me. She seemed to own the house, so I thought perhaps this was my opportunity to obtain a home.

I decided I would make myself as attractive as possible. I went up to her

and rubbed against her skirts, watching all the time out of the corners of my eyes to see what kind of an impression I was making. I could see she liked cats. She stooped down and petted me. Then I grew bolder and purred harder. She sat down and took me in her lap. I tried to be quite demonstrative, but she said I was too dirty to be petted. I wanted to tell her if she had lived in ash barrels for a year, she would probably look dirty also.

She did not stay long, but I made up my mind I would watch my opportunity and see her as often as I could. If I could only make her like me, I felt sure she would give me a home.

To make a long story short, I will say that I succeeded. I began to be asked into the house to take my meals. Then I was taken up stairs, and one never-to-be-forgotten night, I was taken down cellar and given a nice soft bed in a box close by the furnace.

I felt then that I had a home and how happy I was! I tried to be very clean, washing myself often, and smoothing my fur, for my mistress is particular how I look. One day I felt rewarded for all my trouble when I heard her say I was a very neat cat.

I have a master, too, and sometimes I think he likes me better than my mistress, for he lets me do just as I like. My mistress does not approve of having me fed at the table, but my master often gives me a bit of meat on the sly. Then there are two chairs in the parlor of which I am extremely fond. They are very large and soft, covered with some kind of smooth material, which makes a good bed, and I love to curl up on them and take a nap. My mistress whips me when she finds me there, but my master only says "O, never mind!"

I suppose you wonder where I got my name, well, you see it is this way, my mistress is very much interested in Missions—I suppose all ministers' wives have to be. Everything in her "den"—that is where I spend the greater part of my time when I am not in my master's Morris chair—seems to be on Missions and I get very tired of the subject. Why she even said she did a piece of missionary work when she gave me a home. Think of that, and I American born!

Well, to go back to my name. It seems that Africaner was a man in Africa who was very black, and very dirty and very bad, but who became very good. My mistress said I was so black—I have not even one white hair on me—she would name me for him, so that is how I got my name.

I must confess I had not a very high opinion of ministers after my first experience in a minister's family, but I have come to the conclusion that they are not all alike and that everything considered, I am very happy in my new home.—The Congregationalist.

### OLDEST OF LIVING TREES.

This Bo-tree (the *Ficus religiosa*) is probably the oldest living thing in the world of which record has been kept by man, and, with the possible exception of the sequoia, the oldest of living trees. It was brought from India by the Princess Sanghamitta, and was planted by King Dewananiya Tissa in 288 B. C. It is therefore 2,195 years old. The preservation of this tree has been an object of reverent solicitude to successive dynasties, and either through superstitious reverence or because of its worthlessness to a plunderer, it has been spared amid all the havoc of repeated invasions. As recently as A. D. 1739 it was endowed with lands by Raja Sinah, a Kandian chief.

The Bo-tree's age and identity are matters of absolutely faithful record and when one recalls that in the rigorous climate of northern Germany, in Hildesheim, there grows a rosebush which is a thousand years old, it does not seem so remarkable that in the balmy climate of Ceylon, this tree should have lived twice as long. It is gnarled and unsymmetrical, because many of its branches have been cut off and sent to distant temples. This Bo-tree is a branch of the tree under which Guatama Buddha sat when he attained Nirvana, and Buddhists say the passion through which he passed communicated itself to the tree, and caused all the leaves to tremble.

Each of the millions of pilgrims who have toiled along the sacred way which leads to this shrine has hoped to bear away with him a leaf from the sacred tree, and happy is he at whose feet one falls.

The leaves hang on a slender stem, and are easily stirred by the slightest breeze, so each petitioner is rewarded for his pilgrimage by feeling that the tree responds to the fervor of his soul; but few take home a leaf. Many bring offerings to the tree, and on a number of the lower leaves are sheets of gold placed there by jewelers and other wealthy worshippers.—From Rosalie Slaughter Morton's "The City of the Sacred Bo-tree" in the Century.

### HOW A BOY IS TATTOOED.

Every Burman and Shan boy is tattooed from above the waist to below the knee. The color is blue, and represents dragons, griffins and other fabulous animals, with scrolls and flowers, etc. In addition to this among the Shans it is common custom to have the back and breast tattooed. This must be a painful operation to say the least. The boy is placed upon the ground and the figure to be tattooed is drawn in pigment upon the skin; then a friend takes his seat upon the small boy to keep him down and keep him still and the tattooing commences. The instrument used is generally made out of a section of small bamboo, and inside this works a needle with a chisel-shaped point. The boy naturally howls a little during the operation, but it is custom and each boy is proud of his tattooing and so keeps up a brave front.—William C. Griggs, M. D., in Odds and Ends From Pagoda Land.

An honest man's the noblest work of God.—Pope.

Sow good service; sweet remembrances will grow from them.

### LET'S CHEER UP.

Our grandpa had absolutely no hair on top of his head, but he has a long gray beard. Little Ruth was playing on his lap one day, and running her hand over the smooth surface on his head, she suddenly said: "I know why grandpa has no hair on his head—it all grew out through his chin."

### Unexpected Rebuff.

Caller—Polly want a cracker?  
Boston Parrot—That question, sir, is one of the unnecessary noises to which I am compelled to listen whenever a barbarian enters this apartment. Oblige me by not repeating it.

The school girl with the large feet was sitting with them stretched far out into the aisle, and was busily chewing gum, when the teacher espied her. "Mary!" called the teacher, sharply. "Yes, ma'am?" questioned the pupil. "Take that gum out of your mouth and put your feet in!" was the command, somewhat difficult to be strictly obeyed.—Florida Times-Union.

Among the answers to questions at a recent school examination appeared the following: "Gross ignorance is 144 times as bad as just ordinary ignorance." Anchorite is an old-fashioned hermit sort of a fellow who has anchored himself to one place. "The liver is an infernal organ." "Vacuum is nothing with the air sucked out of it put up in a pickle bottle—it is very hard to get."

"Father," said the small boy, "what is an optimist?"

"An optimist, my son, is a man who believes the weather bureau when its predictions are favorable and who congratulates himself on its unreliability when they are not."—Washington Star.

A train was waiting in a dim station at the end of a dull afternoon. Lights were not yet lighted, and it was decidedly dusky within the car. An excited and near-sighted woman hurried in, hurried down the aisle, peering at the passengers as she went, and at last, as she dropped into a seat beside another woman, exclaimed with a sigh of relief, "Oh, it's you?" "Certainly not!" snapped a startled stranger, turning. Whereupon the mistaken traveler hastily apologized, "I beg your pardon—but it's so dark in here I was quite sure you were."

### A Funny Phonetic Fancy.

An English paper recently held a prize competition for "phonetic stories." This is one of the paragraphs which the competition brought forth:

Three boys—Dunn, Wunn and Nunn—ostensibly correcting sums under the master's eye, in reality naughtily tossing for pennies, of which Dunn has one, Wunn one, too, and Nunn has won one.

"I'm done!" signs Dunn.

"Why, you've one," says Wunn.

"Then I've won," says Nunn.

"Time's up!" roars the master; "who has done?"

Nunn has, Dunn has done one, Wunn has done none. Of the pennies, Dunn has one, Wunn none, so Nunn has won and done Dunn and Wunn.

### Raisin Pudding.

Little Robert has but a short time been privileged to come to the dinner-table and eat with the grown-up members of

the family, and even now he often finds that his bed time comes before the best part of the dinner. But when he visits his grandmother she always plans to have a wholesome dessert that Robert need not be deprived of.

On his last visit grandma had a fine, large rice pudding, which Robert was much pleased to see.

One by one the raisins quickly disappeared from his plate, and when only the rice remained Robert's interest in it vanished, and, dropping his spoon beside his plate, he asked, "Grandma, why do you have rice in your raisin pudding?"—Lippincott's.

### MORE BOXES OF GOLD. And Many Greenbacks.

325 boxes of Gold and Greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics.

1. How have you been affected by coffee drinking and by changing from coffee to Postum.

2. Give name and account of one or more coffee drinkers who have been hurt by it and have been induced to quit and use Postum.

3. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

4. Did you set such a person right regarding the easy way to make it clear, black, and with a snappy, rich taste?

5. Have you ever found a better way to make it than to use four heaping tea-spoonfuls to the pint of water, let stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil full 15 minutes more to extract the flavor and food value. (A piece of butter the size of a pea will prevent boiling over.) This contest is confined to those who have used Postum prior to the date of this advertisement.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Contest will close June 1st, 1907, and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a \$10 gold piece sent to each of the five writers of the most interesting letters, a box containing a \$5 gold piece to each of the 20 next best, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause, and costs the competitors absolutely nothing.

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

L. H. Miller is the new pastor of the church in Greenford, Ohio.

A. F. Ainsworth is the new pastor of the church in Pierson, Iowa.

Thomas H. Popplewell begins a meeting this week in Celina, Tex.

The new \$20,000 library building of Bethany College is nearing completion.

The Church in DuQuoin, Ill., has invested \$16,000 in a new church building.

J. P. Myers is succeeded in Paulding, Ohio, by W. D. Trumbull of Pennsylvania.

A new \$25,000 church building will be erected by the brethren in Amarillo, Tex.

H. Randall Lookabill, of Baltimore, Md., is traveling abroad enjoying a European trip.

A. E. Dubber has resigned as pastor of the Tabernacle Church in Fort Worth, Tex.

W. J. Dodge of Kentucky is the new pastor of the church in Leavenworth, Kans.

Evangelists Small and St. John will hold a meeting in Butler, Mo., during this month.

The new \$75,000 building of the Central Church in Houston, Tex., is nearing completion.

The Arkansas State Missionary convention will meet in Hope, Ark., May 30th to June 3d.

J. H. O. Smith began his ministry for the church in Oklahoma City, Okla., last Sunday.

The permanent address of Richard Martin, evangelist, is 160 Pierce avenue, Chicago, Ill.

Chas. Reign Scoville and his helpers are to begin a meeting this week in Muncie, Ind.

Hiram L. Denton has resigned his ministry in Harlan, Ia., and will close his work in June.

J. A. Minton, Erick, Okla., has given a \$1,000 printing press to the State Missionary Board.

R. H. Love will close his work as pastor of the First Church in Ponca City, Okla., July 1st.

H. H. Saunders, singing evangelist, has accepted the pastorate of the church in Kingfisher, Okla.

W. S. Buchanan and B. H. Gardner are in a revival at Chickasha, I. T., where J. E. Dinger is pastor.

Evangelists Cooksey and Davis began a meeting last Sunday in the Second Church Houston, Tex.

Evangelists Hamlin and Daugherty are in a meeting with R. H. Jones in his church in Ayden, N. C.

The First Church in Joplin, Mo., of which J. M. Rudy is minister has purchased a new pipe organ.

An increasing membership and large audiences make necessary the enlarge-

ment of the church building in Norman, Okla.

Melancthon Moore has accepted a call to become pastor in Oswego, Kans., and has begun his new work.

Evangelist W. H. Kindred, assisted by Miss Jones, is in a meeting with the church in Storm Lake, Iowa.

G. W. Terrell and his church in Stanberry, Mo., are in a promising meeting led by Lockhart and Wilkinson.

The 10th Kansas District Missionary Convention met in Larned, Kans., last week, where H. A. Pearce is pastor.

The State Missionary convention of New York will meet with the 169th St. Church, New York City, June 25-28.

The First Church in Lawton, Okla., is on the honor roll with a \$300 increase in the salary of the pastor, W. A. Curtis.

The Church in Sweetwater, Tex., has called Percy G. Cross of Hope, Ark., as pastor. He will begin his work June 8.

Alfred W. Place of Pittsburg, was a guest of the Men's Club in John R. Ewer's church in Youngstown, Ohio, April 29th.

H. W. Milner, city evangelist of Birmingham, Ala., is in a meeting with the new congregation in Woodlawn, a suburb of that city.

The church building in Wellsville, N. Y., where Lowell C. McPherson is minister, will be partially refurnished and redecorated.

The ladies of the Central Church in Syracuse, N. Y., of which Joseph A. Serena is pastor, have organized a Pipe Organ Society.

The prosperity of our church in Corona, Cal., of which W. T. Adams is pastor, has led to the adoption of plans for a new building.

The semi-annual convention of the Western Pennsylvania Missionary Society meets at Bellvue Church, Pittsburg, May 14-16.

J. W. Ligon and his people in Augusta, Ky., are supporting Mark Collis of Lexington, Ky., in a revival meeting which began last Sunday.

The brethren in Enid, Okla., the seat of the Oklahoma Christian University, are happy in having freed the church from debt of \$4,000.

W. R. Warren and Prof. Lovett, a loyal Disciple of the department of astronomy of Princeton University visited Cotner University last week.

Edgar D. Jones, pastor of the First Church in Bloomington, Ill., will hold a meeting in Erlanger, Ky., during the latter part of this month.

Grant E. Pike and his people of the Shady Avenue Church in Allegheny, Pa., have raised \$1,500 in payment on the mortgage on the church building.

A church rally to be held on Sunday, June 2d, is planned by the brethren in Belding, Mich. The parsonage and church

auditorium have been repaired and partially returned. J. C. Meese is the pastor.

Chas. E. Freeman of Newton, Ia., has returned to his own field from a most successful meeting in Ashland, Neb., where J. Edward Cresmer is pastor.

A cheery greeting has been received from Herbert Yeuell who will return shortly with his singer Arthur Wake from meetings in Cheltenham, England.

I. J. Spencer and Miss Berry as singer, are helping Carey E. Morgan and his church in Paris, Ky., in a great meeting, with over 100 additions during the first week.

Mrs. M. J. Gable of Steubenville, Ohio, state president of the Christian Woman's Board of Missions, is one of the speakers at the Western Pennsylvania Convention.

A Boy's Brigade is one of the church organizations in McKees Rocks, Pa. C. A. MacDonald the pastor has a Mission Study class with a membership of twenty-five.

Because of business matters R. L. Latimer of Pittsburg, will not be able to attend the International Bible School Convention at Rome. He will go abroad later in the year.

J. H. MacNeil is minister of our great church in Winchester, Ky., which supports one Living Link missionary on the foreign field, and two on the home field. Plans are under way for the erection of a stately new church house. The suc-

## FRIENDS HELP St. Paul Park Incident.

"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee and beginning Postum twice a day. She was wholly cured. Still another friend told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." "There's a Reason." Read, "The Road to Wellville," in pkgs.

cess of Brother MacNeill's ministry with the church is manifest in frequent additions in every service since he began his work in Winchester.

The church in Ann Arbor, Mich., under the pastoral care of A. C. Gray, fares so well that for the first time in a number of years it is out of debt and has money in the treasury.

R. H. Crossfield is helping L. M. Omer and his church in Stanford, Ky., in a stirring revival meeting. A new pipe organ is one of the latest enterprises of the congregation.

Elam T. Murphy is professor in the Ministerial department of the Atlantic Christian College, Wilson, North Carolina. He will spend his summer at the University of Chicago.

C. R. Scoville and his helpers have been secured for a campaign in Springfield, Mo. The three Christian churches of the city will unite and meetings will be held in a tabernacle.

The Brooks Brothers evangelists are doing a great work with meetings in Indian Territory. Their services in Bartlesville have resulted in the enterprise of a new church building.

A strong meeting held in Fort Madison, Ia., by Evangelists Bennett and Babbitt brought the church 82 new members. B. L. Kline is faithfully leading in the work of this congregation.

Frank A. Higgins, pastor in Dowagiac, Mich., is delivering a series of six lectures on Turkey, Japan, Africa, China and Chicago. The lectures are intended to create a missionary spirit in the church.

Evangelists Taubman and Dakin are leading the forces of our church in Ashville, N. C., in a successful meeting. J. C. McReynolds is the pastor. Sunday services are held in an auditorium which

seats almost two thousand persons. There have been about forty additions and much of prejudice has been overcome.

E. G. Merrill is the new pastor of the East Side Church in Moberly, Mo., who began his work last Sunday.

The new church in Alton, Ill., of which G. W. Wise is pastor, will have the help of J. V. Coombs in a meeting.

Charles M. Fillmore preached in the Central Church in Cincinnati, Ohio, April 21st. It was the celebration of the 30th anniversary of his joining the Central Church during the pastorate of W. T. Moore.

J. H. Hughes has closed his work in Macon, Ga., and is in a meeting in Corsicana, Tex. Brother Hughes and his wife received several beautiful table pieces in silver on the occasion of their leaving Macon.

Evangelists Wilhite and Tuckerman will begin a meeting next Sunday in Hillsboro, Tex. Their campaign in Lawrence, Kans., had resulted in over 290 additions on April 28th. The Lawrence Church will erect a \$30,000 building.

A stereopticon lantern has been purchased by the church in Crafton, Pa., of which C. H. Frick is minister. It will be used chiefly in the Wednesday evening services at which the pastor is leading in study of the missionary journeys of Paul.

Mr. Theodore P. Shonts, the new president of the board of directors of Drake University has established 50 service scholarships of \$50 each per annum. This will enable 50 young men and women to do work in payment of their tuition.

The Sunday School of the Independence Boul. Church of Kansas City and the Central Church of Des Moines, Ia., are in a contest to end June 16th. The Des Moines Sunday School has adopted a motto for Children's Day of "1,200 in attendance and \$1,000 for Foreign Missions."

An addition was made to the force of our workers in the Monterey, Mexico. Mission station in the person of Elliott Scofield Moses, a fine nine and a half pound boy, who arrived on Wednesday of last week. Mr. and Mrs. Jasper T. Moses, the parents, have our congratulations.

The Michigan State Convention will meet in Ionia, June 36. Send names to G. W. Moore, Ionia in order to secure lodging and breakfast free. F. P. Arthur, the state secretary, is working zealously for the convention. The brethren are making preparation for an unusually large convention.

A Kansas Christian College is a new enterprise proposed by the business men of Lyons, Kans., who offer to give 30 acres of land as a site for the new college. A committee consisting of C. A. Fink, I. W. Gill, and George E. Lyons will make investigations as to the advisability of such a move.

The U. S. Department of Commerce and Labor is taking a census of the churches. It should be a matter of great care with every minister to see that blanks sent out by state secretaries are completely and promptly returned. If we fail in these reports, we may find our-

selves chagrined by a census report of much less than our actual membership. Fill out and send in your report blanks immediately.

A Church of Christ was organized in Meeker, Colo., recently with 53 charter members, by Frederick Grimes, pastor in Grand Junction, Col. R. G. Givens of Denver, had charge of the music in the meeting. A Sunday School, Christian Endeavor Society, and Ladies' Aid Society are the auxiliaries of the new church. Money was pledged for the salary of a regular pastor, who will spend all his time on the field.

The Bible School of our church in Jacksonville, Ill., has published a neat wall card to be hung in the homes of the members, which contains besides the picture of the church, a calendar of the special dates in the work of the school for the year. Clarence L. De Pew is superintendent. Russel F. Thrapp is pastor of the church. April 28th was observed by the school as a "First Birthday Party" since the new church building was dedicated.

L. A. Chapman and his people in Mt. Pleasant, Ia., have evidently adopted a good schedule of work and are running on schedule time. Evangelists Yeuell and Wake will hold a meeting for the congregation next September. The guarantee fund for the meeting has reached \$600.00 and it is expected will go to \$1,000 soon. The pastor recently went to Des Moines to contract for a large tent that will accommodate 1,000 people. All the Disciples of the county, in so far as possible will be enlisted in this campaign.

This is the day of great Sunday Schools in almost every part of the state. Children's Day is looked forward to as one of the occasions of all the year ever to be observed for the children. The Foreign Missionary Society has made the most ample preparations for the observance of the day in behalf of foreign missions. Superintendents should write to Stephen J. Corey, Box 884, Cincinnati, Ohio, for "Points on Children's Day." This leaflet contains messages to superintendents and suggestions for adequate preparation for the observance of Children's Day.

The Central Church in Des Moines, Ia., issues once a month "The Christian Worker," devoted to local interests of the

## GET READY FOR CHILDREN'S DAY For Foreign Missions

FIRST SUNDAY IN JUNE



The Foreign Christian Missionary Society will furnish Children's Day Supplies Free to those Sunday-Schools observing the day in the interest of Heathen Missions.

### Supplies

1—"The Star of Promise." The superior new Children's Day exercise by P. H. Duncan. 26 pages of life, song and sunshine.

shine. The songs, recitations, drills and dialogues are high-class, yet simple enough for the smallest school.

2—Missionary Boxes. A new automatic, self-locking, non-opening box. In colors. Best yet.

3—The Missionary Voice. Children's Day number especially for children. Brimful of missionary interest.

ORDER AT ONCE. ALL SENT FREE

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Box 884, Cincinnati, Ohio

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church. H. O. Breeden began this publication 20 years ago. The paper continues as an agency of great value in the work of the church under the editorial care of Finis Idleman, the present pastor, and George A. Jewett, business manager, who has been identified with the paper since the beginning. The church observed May 2d as its annual May Festival with a gathering in the church in the afternoon and evening with a picnic dinner at 6:30 in the church parlors.

B. H. Sealock and his people with other citizens of Lexington, Ill., are happy over the results of the election day, by which the town "went dry." During Brother Sealock's eleven months' ministry there have been 47 additions, and he has been given an indefinite call. Three new rooms in the basement of the church, new song books in the Sunday school, and a new orchestra are evidences of the progress in the work of the church. The Sunday School is in a three cornered contest with the Cooks-

ville and Colfax Sunday schools, which will close in June. The contest will be followed by a picnic in July.

The First Church in St. Paul, Minn., in special services on April 21st, provided for the entire indebtedness of about \$10,000 on its commodious and beautiful church building in the best residence part of the city. A. D. Harmon the pastor, and his people had the assistance of F. M. Rains. Brother Harmon began his work with this church ten years ago under the Home Missionary Board. There were then but 30 or 40 members, and they were greatly discouraged; but the church has become self-supporting, and besides what has been given for current expenses and for missions, it has raised \$30,000 in payment on the church property. Brother Harmon is proud of his people because of their liberality and spirit of self sacrifice, as well as faithfulness in meeting their pledges made for the support of their work.

Last Sunday was observed by the Central Church, Indianapolis, Ind., as the ninth anniversary in the pastorate of Allan B. Philputt. This church was organized in 1833 and has always been counted one of the strong social and religious forces of the city. During the ministry of Brother Philputt for the church the membership has almost doubled, being now 1,550. The Sunday School is one of the largest in the city, having over 500 enrollment, with an average attendance of 400. The church is completely organized and works with perfect harmony. About \$3,000 was given last year for missions and benevolence, three Living Link missionaries being at present supported. The audiences are the largest since Brother Philputt began his work, and plans are under way for the enlargement of the present church house, although the church is now one of the most commodious in the city. The pastor speaks of his work as most happy and is optimistic for the future of the congregation.

## Among the Disciples of Chicago

Fred E. Hagin, who returned recently with his wife from Japan on furlough, is in St. Luke's Hospital, recovering from a slight operation.

The convention of the Second District will meet in the Jackson Boulevard Church May 23-24.

A reception was recently given by the Maywood Church for the new pastor, Victor F. Johnson, and his wife. It was a very happy occasion. Short speeches of congratulation were made by Sumner T. Martin, E. M. Bowman and local ministers of Maywood.

W. F. Rothenburger, pastor of the Irving Park Church, is leading his people in heroic efforts to raise the total amount of the church's indebtedness before the summer vacation period.

A banquet for young people was held in the West End Church last week. Covers were laid for 70. Speakers of the evening were Sumner T. Martin, Parker Stockdale, Chas. E. Varney, Leon Loehr,

and Carl Loehr. Money has been raised by the young people to purchase a piano for the church. A young people's social club has been organized with 20 members.

George A. Campbell is spending this week in Des Moines, Ia., where Mrs. Campbell has been for the last ten days visiting her parents. Brother Campbell spoke last Sunday evening in his church to the members of the Royal League Lodge.

Sad news has been received of the death of Mrs. Howard Crutcher, formerly of this city, in Mexico, Mo. Mrs. Crutcher

Parker Stockdale preached the baccalaureate sermon on Tuesday night of this week for the Bennett Medical College. The exercises were held in Powers' Theater.

A. McLean and David Rioch, returning from a western trip among our colleges, were in Chicago over Sunday. Brother Rioch spoke at the Hyde Park Church in the morning, and Brother McLean at the First Church Sunday evening. Both attended the dedication services in Harvey in the afternoon.

W. F. Shaw was still unable to be out of his home last Sunday, although he was much better. His pulpit was occupied by R. L. Handley.

The church in West Pullman, Ill., for which Guy Hoover is preaching, is planning substantial improvements on its church property.

J. S. Hughes, of Holland, Mich., spoke at the ministers' meeting last Monday on "The Historic Basis for the Apocalypse of the New Testament." The paper provoked a lively and interesting discussion.

### FIRST ANNIVERSARY.

Parker Stockdale and the Jackson Boulevard Church celebrated last Sunday the first anniversary of his ministry for this congregation and among the Disciples of Christ. Brother Stockdale preached in the morning to one of the largest morning audiences on "Retrospect and Prospect." In the evening he spoke on "Christian Union" to an audience of almost one thousand persons, which completely filled the house.

His activity during his first year of labor with the church is seen in these items from the first year's report: Ninety-five sermons, 24 addresses, 1,154 calls, 17 weddings, 21 funerals, 116 persons received into the membership of the church, 60 of them by baptism. A mission study class was taught by the pastor with an average attendance of 21. The Sunday school has an average attendance of 387. The Stockdale Bible Class numbers 180 in enrollment. The church maintains a Chinese Sunday school, with 60 members, of whom several were baptized during the year. The church has raised over \$8,000 for all purposes, and is a living link in the work of home missions, supporting the West End Church.



Parker Stockdale, Chicago, Ill.

was a woman of beautiful character and one of the most consecrated workers in the First Church and later in the Englewood Church. Some time was spent by her in Colorado with the hope of bettering her health, but in vain. Mrs. Crutcher was a sister to Mrs. Charles S. Medbury, and related to our Missouri ministers, S. W. Crutcher and his son, J. N. Crutcher. To these grieving relatives The Christian Century extends sincerest sympathies.

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These bonds, plus accrued interest, will be cashed at any time upon presentation.

The business of this company was established in 1889. Since that time up to Dec. 3, 1906, it has negotiated \$5,447,183.14 in Farm Loans. No investor ever lost a dollar, or acquired a foot of land in foreclosure.

Write for further information.

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Wichita, Kansas

H. W. TATF, Manager for Central States,  
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The King's Daughters and Ladies' Aid Society have raised \$1,400 during the year.

The results of the year are gratifying, not only to the church, but to Brother Stockdale himself, who finds increasing satisfaction in his labors among the Disciples of Christ. He and his people turn to the future with very much of confidence in what other years will bring. An evangelistic campaign under Herbert Yenell is planned for next fall.

#### THE HARVEY DEDICATION.

In the suburb of Harvey, Ill., which lies about 15 miles south of Chicago, the Christian Church, under the enthusiastic leadership of its pastor, S. G. Buckner, has secured for itself one of the best church buildings possessed by any of our suburban congregations.

The new church house and the lot

members who had given before, gave liberally again.

Other gifts were received from the church in Arcola, Ill.; from the ladies of the Swedish Lutheran Church, and other persons, not members of the Harvey Church. Gifts were received from nearly all of the city churches. These were reported at the minister's meeting last Monday, as follows: Austin, \$35; Chicago Heights, \$25; Englewood, \$125; Evanston, \$25; First Church, \$50; Irving Park, \$25; Hyde Park, \$35; Humboldt Park, \$10; Maywood, \$10; Monroe Street Church, \$25; West End, \$10; West Pullman, \$15. Other congregations of the city not yet heard from, will contribute liberally in the support of this enterprise of the Harvey Church, thus giving the best evidence of the spirit of co-operation and fellowship in the work of our churches in the city. Two thousand six

for a future work of even greater value than carried on hitherto.

R. L. H.

#### NEW CHURCHES IN LINE.

The receipts of the Foreign Society for the first seven months of the current missionary year amount to \$118,263.64, a gain of \$7,692.99. The churches, as churches, have given \$71,683.17, a gain of \$10,281.56. There has been a loss of \$7,177.31 in bequests, but a gain of \$8,577.54 in regular receipts. The net gain for the seven months in the number of contributing churches is 277.

He who loves his fellowmen,  
Is loving God the holiest way he can.

## WHAT ABOUT AMERICA?

Some one has said:—

"If God intends to save the world, He cannot afford to make an exception of America."

Another:—

"This country is His chosen instrument of blessing to mankind; and God's plans never fail."

Still another:—

"Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. The plans of God will not wait."

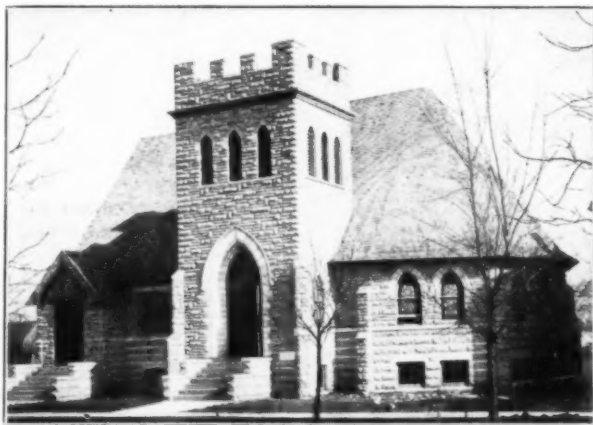
And yet another:—

"Our plea is not America for America's sake, but America for the world's sake."

Our plea is adapted to America as is no other.

Therefore:—

## HOME MISSIONS



Christian Church, Harvey, Ill.

were secured at a total cost of \$9,467.15. The building is constructed of cast stone. It has an auditorium with a seating capacity of about 300, with pastor's study and choir room, and basement rooms which will be finished in the near future for use of the Sunday school. Art windows and tasteful interior finish add to the appearance of the house.

This property has been secured by the Harvey Church by heroic effort and with great sacrifice on the part of the members. Indeed very much of the labor in the erection of the house was preformed by the men of the church working evenings.

The new church building was dedicated last Sunday afternoon at 3 o'clock. Delegates from a number of congregations of the city attended the services and a dozen of the city preachers were in the delegation. After the invocation by Sumner T. Martin and the Scripture reading by W. S. Lockhart, the dedicatory prayer was made by A. McLean, of Cincinnati, Ohio, who happened to be in the city for the day. The address of the afternoon was made by Chas. E. Varney. This was his first appearance before an audience of Disciples of our city churches since his coming into the church. His address was of a high order and called forth the congratulations of many of his hearers and fellow ministers of the city.

Of the amount of money still due on the cost of the building, it was desired that \$2,500 be raised in the dedication services. This task fell to C. G. Kindred, pastor of the Englewood Church, and so well and so happily did he present the appeal for this amount that the local

hundred dollars was secured in pledges at the dedication.

S. G. Buckner and his people are deserving of the heartiest congratulations upon the success which has attended the project for their new building. It is one of the best in Harvey, reflecting credit upon the Disciples and giving promise

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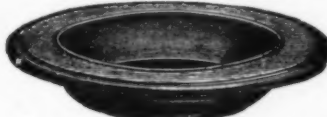
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## FROM THE FIELD

### TELEGRAMS

Cedar Rapids, Ia., May 5.—Thirty-three converts to-day; 515 to date. Close Tuesday night and begin at Muncie, Ind., Wednesday night. Brothers Van Arsdall and F. E. Smith are doing a great work here for the churches of Christ. My assistants were Dr. and Mrs. Betts, Mr. and Mrs. DeLoss Smith, Thomas P. Ullom and Jesse Van Camp.

Chas. R. Scoville.

Okmulgee, Ind. Ter., May 6.—Closed three weeks' meeting at Jackson Center, Ohio, effecting permanent organization. Purchased one of the best lots in the town and raised pledges enough to guarantee building best house in town. Began here yesterday with Bro. Manly. Many additions yesterday.

Clarence Mitchell.

Des Moines, Ia., May 5.—\$1,000 to-day for Home Missions.

C. S. Medbury.

### COLORADO

Rocky Ford.—In the regular services conducted by W. B. Harter, pastor, there have been 10 additions since the last report, 8 by letter and statement and 2 by baptism. The Bible school is growing and the church is in healthy condition.

#### Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century.

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We handle everything in church supplies, and our prices are right. Let us send you figures on some of the things you need. The Christian Century, Dept. 3.

FOR SALE—Set of Ridpath's History of the World; 9 vols.; half mor.; new condition. Published at \$39.00. First letter with check for \$20.00 takes it. Address, care Christian Century, John D. Burton.

WANTED—First mortgage loans. Notes in sums of \$300 and \$400 on security worth \$800 and \$1,000, due one and two years, 6 per cent interest. Abstract to date. Trust company trustee. Address Y, Christian Century.

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Have an accident cabinet in your home, containing twenty-four articles most likely to be needed in case of accident or illness. Write for prices.

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Is your church thinking of adopting the Individual Communion Service? If so you will make no mistake by writing for our price-list and comparing our goods and prices with others. What you want is the best goods for the least money, and we are in a position to sell them to you. Better write us to-day and get our literature before the next board meeting. Address "Communion," care The Christian Century.

### SOUTH DAKOTA

Hot Springs.—The revival meeting conducted by Joel Brown and Singing Evangelist Eaton has resulted in the organization of a church. There had been 30 additions in the meeting April 28th and prospects for others during the continuance of the services. Evangelist Brown considers this one of the most important points for our work in South Dakota.

### GEORGIA

Athens.—At the last report from a meeting held by Evangelists Harlow and his son there were 52 additions. Audiences of almost 1,500 greet the evangelists. W. A. Chastain, the pastor, is happy because of this excellent result of the meeting.

### ILLINOIS

Canton.—J. G. Waggoner, who recently assumed the pastorate of this church, is in a meeting with Harold E. Monser leading the forces. Mrs. J. E. Powell and Miss Nellie Pollock have charge of the music. On May 3d there had been 26 additions, 19 of them by confession in the 12 days of the meeting. The pastor is enthusiastic over the character of the work being done by the evangelists.

### INDIANA

Hebron.—Sunday, April 28th, was a day of interesting services in a meeting conducted by S. J. Vance, of Carthage, Mo., and J. Ross Miller of Gas City, Ind. During the day there were 6 confessions. The meetings were growing in interest at last report. Evangelist Vance will be next in Boongrove, Mo.

### IOWA

Charles City.—G. A. Hess, the pastor, baptized three persons April 28th, five since the last report. The new building of this congregation will be dedicated May 19th by L. L. Carpenter.

### KANSAS

Larned.—H. A. Pearce, the pastor, and his people have closed a four weeks' meeting, in which there were 75 additions, 50 of them by baptism. State Evangelist E. N. Phillips and Miss Ellen Shoecraft, of Emporia, stirred this city in a meeting and enlisted the interest of some of the strongest citizens in the community. This congregation has a new church house seating 800 people, which was taxed to its utmost capacity and people were turned away. The pastor commends the evangelist as most capable in revival services. Brother Phillips is a solid builder whose sermons are strong appeals for righteousness. Miss Shoecraft is gaining an excellent reputation for herself as music director.

### KENTUCKY

Paris.—A meeting held by I. J. Spencer of Lexington, Ky., and Miss Una Dell Berry lasted two and a half weeks, and resulted in 130 additions. Of this number over 100 were by confession and baptism. Carey E. Morgan, the pastor, speaks of the unusual satisfaction of the church with the work of Miss Berry as chorus leader. Brother Spencer's preaching is of the highest order. In the great morning services last Sunday about 100

were received into the fellowship of the congregation.

### MARYLAND

Baltimore.—In the services of the Christian Temple of which Peter Ainslie is pastor, there were 11 additions the first three Sundays in April, making a total of 22 since the first of January. The work of the Temple Building is progressing so well that it will be dedicated early in September.

### MICHIGAN

Wayland.—John Williams, the pastor, and the church have had the assistance of Arthur Braden of Auburn, New York, and Singing Evangelist John Sturgis, of Auburn, Indiana, in a successful meeting. In three weeks there were 76 confessions and 10 additions otherwise. The members of the church commend Brother Braden as one of our most forceful and logical speakers. Brother Sturgis made a most favorable impression by his services as soloist and personal worker.

### NEBRASKA

Cook.—There was one addition recently in the regular services of this church, of which A. A. Robertson is the faithful pastor.

I can show a few sprightly energetic girls how to secure an education without money in one of the best southern schools for girls. Only those who mean business and are willing to do some work at home need apply. This is a good proposition, and it will pay to investigate it. C. P. Simmons, President Madison Institute, Box 575, Richmond, Ky.

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May 9, 1907.

## NEW YORK

**Buffalo.**—In the Forest Ave. Church there have been two confessions since the last report. B. H. Hayden is pastor. There is an encouraging condition in all departments.

## PENNSYLVANIA

**Washington.**—In the services of the First Church, April 28th, there were two confessions. E. A. Cole, pastor, was once more in his pulpit after returning from Indiana, where he was called by the death of his father.

**Belmar.**—Five persons were received into the fellowship of this church April 28th. John A. Jayne is the pastor.

## TEXAS

**Palestine.**—In the meeting held by Evangelists Boen and Conrad assisting L. D. Anderson, the pastor, there were 28 additions, April 28th, making a total to that date of 110, with the meeting continuing.

**Dallas.**—In the regular services April 28th there were 2 additions to the Central Church. M. M. Davis is the pastor.

**Texarkana.**—Evangelists Flife and his son are helping Nathaniel Jacks, the pastor, in revival services in which there had been 35 additions during the first week, 20 of these on Sunday April 28th. Prospects for the continuance of the meeting were excellent.

## SUCCESS AT LAST.

On May 3d we crossed the Rubicon and occupied an advanced position in the enemy's territory, from which we will be able to carry forward an aggressive campaign for the Lord's work. The lot is paid for, and we wish to extend to our many hundred friends all over the United States, both individuals and Ladies' Aid societies, our sincere thanks and gratitude for their co-operation and helpful sympathy. Without their aid we never could have achieved this success. The paying for the lot would have been an impossibility. We now take up the work of building the house. Bro. Z. A. Harris, of Oklahoma, has agreed to be one of fifty to give the first five thousand dollars to the new building. He agrees to be one of fifty to give one hundred each. Seven brethren have already accepted this proposition, and we are ready to hear from the other forty-three. I will not write at length at this time on plans and costs of the new building, but I will be glad to furnish any one who has it in mind to assist us in building the new house any or all information desired.

T. N. Kincald.

Hot Springs, Ark.

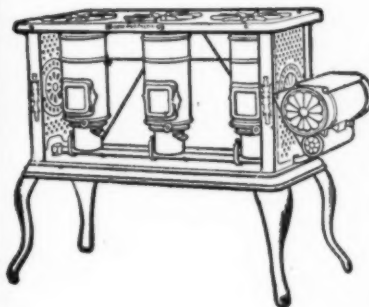
## WHIFFS FROM THE "ALFALFA SCENTED AIR OF NE-BRASKA."

The 3d district convention was a "hummer." Fifty delegates out of town in attendance. Enthusiasm great. North Bend Church highly blessed and elated. J. E. Wilson is getting the work well in hand at Valparaiso. The church is losing some of its staunch supporters through removals, but the work is being strengthened otherwise.

North Bend through the pastor is caring for a mission church at Rogers. Outlook bright for a permanent organization there.

Samuel Gregg, the efficient pastor of the Fremont congregation, is making headway in the development of the forces of the church, and causing consternation

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in the camp of the enemy by his fearless attacks on evil.

The ministers of the Third district have formed an association for closer co-operation and mutual helpfulness. They will hold regular meetings quarterly. Fremont will be their first meeting point and the date June 20. Samuel Gregg of Fremont, is president and J. E. Chase, North Bend, secretary-treasurer.

The State Secretary has been looking over the field with a view of resuscitating the work at Schuyler which has been dormant for some time. An evangelist will be sent there soon to begin active work.

T. Grant Hamn is working hard to bring the Blair congregation up to the front line of the churches of Nebraska. He expects to begin a revival meeting soon.

An auxiliary to the C. W. B. M. was organized at North Bend with 13 members. Not an unlucky start either. One of the results of convention.

The Church at David City is casting about for the right man to lead this energetic church into larger things. They are courting the object of their choice and are waiting for him to say "yes."

D. C. Kratz is dividing his time between Irvington and Florence. His work is not without fruit and larger results seem to come.

J. E. Chase,  
North Bend, Nebr.

## WESTERN IOWA.

The Northwest district of Iowa is in better condition than it has ever been; most of the churches are supplied with a good grade of ministers, and progress is evidenced on every hand. Loren Howe, of Jefferson, is the district secretary.

Milton H. H. Lee is moving from Ft. Dodge to Montana. The Onawa church is fortunate in securing E. F. Leake; Pierson church is happily supplied with Brother of Ainsworth of Minnesota as minister.

Edward Wright is leaving Spencer; Brother Salmon of Cedar Rapids is open for engagement in Iowa. The church at Sac City, one of the largest in the district, is going steadily forward.

No great revivals have been held in western Iowa this winter, but progress is being made of a substantial kind. Evangelist McKinzie has succeeded W. B. Clemmer at Council Bluffs.

The Sioux City churches will enter a union campaign with Dr. Chapman, leader, next November. The Disciples are expecting to hold a meeting next fall or winter, but will be in the union meeting. The Sioux City church raised about \$5,000 for all purposes last year.

J. K. Ballou.

Sioux City, Iowa.

## INDIANAPOLIS LETTER.

D. R. Lucas read a paper on "Inspiration" before the Indianapolis Christian Minister's Association April 29th.

The Third Church, where H. G. Hill ministers, has employed a pastoral helper. It is Mr. Ferris of Ohio.

The Seventh Church has recently made a successful "whirlwind campaign" to pay off the mortgage on their church property.

The Fourth Church is in the midst of a short meeting. C. E. Underwood is assisted by O. E. Tomes as evangelist.

The Indianapolis preachers lunch together each Monday at the English Hotel, where questions of theological and practical import are discussed.

M. F. Rickoff, the new pastor of the Sixth Church, is getting hold of the work nicely. The outlook there is very bright.

The Hillside Church under the leadership of R. A. Smith is considering a new building proposition.

H. O. Pritchard of Shelbyville and L. E. Brown of Lebanon are frequent visitors to the Indianapolis ministers' meetings. These meetings are held at the Century Club room of the Denison hotel.

The great victory of Butler College in raising the \$250,000 endowment is a source of rejoicing to our Indiana brotherhood. On April 30th there was a special program of the college and at the Central Church at night in the interests of our educational work. The chief addresses were by Sec. W. R. Warren and Dean W. D. McClintock of the University of Chicago.

What shall we do to stop the frequent changes of ministers? With one exception all of our Indianapolis churches have changed ministers (and some three or four times) during the five years that the writer has been with the North Park Church. It takes considerable time to get hold of the work properly in a city. It is certainly true that those churches that have made the most frequent changes have made the least substan-

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are made every year in the book business. Every family, rich or poor, must have books. During the last few years, \$7,500,000.00 have been expended for Modern Eloquence, \$12,000,000.00 for Standard's Lectures, \$1,000,000.00 for the Century Dictionary, and the tremendous sum of \$4,000,000.00, covering over half a million sets of the Encyclopedia Britannica. These books were sold by subscription in American homes and sales are still going on.

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tial progress. Growth does not consist in spasmodic movements, but in the steady development of plans that reach through the years. A new plan of action every year or two is to impede progress and to promote fickleness. The outlook of our work generally in Indianapolis was never brighter than at present.

Austin Hunter.

### KENTUCKY WORKERS IN THE GENTLE SPRING TIME.

W. F. Smith reports thirteen added at Morehead and David R. Francis preached ten days; 200 in Sunday School the Sunday previous to writing.—C. S. Ehlers supplied two Sundays at Irvine, O. J. Young is now preaching there half time and the outlook is good for successful work. The State Secretary was there first of April and ordained a splendid corps of officers. Bro. Young is preaching also half time at Valley View and some progress is being made.—J. W. Masters raised \$380.00 to build house of worship on Puckett's Creek, Bell county. The frame of the Harlan house is up. One added.—W. L. Lacy has been much hindered by sickness in his family during past two months. All are well now and he expects to have better opportunity to do good work in Wolfe and Morgan counties. One added.—W. J. Cocke concluded the meeting at Livingstone. It was a good meeting. He has visited several congregations in the financial interest of the work. He raised during the month for Kentucky Missions \$93.18, most of it being for the Livingstone meeting. Arrangements had been made for a meeting at another point;

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but was cancelled on account of local conditions. His next meeting will be at Belleview, Boone county.—The work at Berea goes on about as usual. C. A. Van Winkle was away a short time in Wolfe county.—Two baptized at Chatham by J. W. Ligon and the cause much helped.

—One added at Clay City by Geo. D. Verco and the attendance and interest good. W. J. Cocke was with him one Sunday.—E. Petty held a three weeks' meeting at Ezel, eight added. Some other progress made. Field needs regular work.—J. P. Bornwasser has accepted the work at Bromley half time in which we are pledged to co-operate. He had one addition and the work is hopeful.—

Worthville has secured the services of Wesley C. Whitehouse as a preacher for one Sunday in each month, in which we have fellowship and he thinks the outlook good.—S. J. Short added eleven to the Big Sandy Valley and altogether had a good month.—Fifteen additions constitute a part of the results of work done by Z. Ball in Jackson and adjacent counties.—There were two added at Bardstown, where Bro. J. B. Briney preaches half time.—Beattyville is to lose their preacher J. S. Mill. He goes to Australia, as did his predecessor, Jas. E. Thomas.—C. M. Summers reports matters about as usual at Pikeville. It seems now that the new house will not be built.—Erlanger is progressing well. A meeting will be held this month by Edgar D. Jones and L. B. Haskins. The latter has just closed a fine meeting at Ludlow.—Half of April was spent in Clay and Laurel counties by H. L. Morgan and there were twelve added.—The Wellsburg congregation has lost very much by the floods of the Ohio river and the situation is much more difficult. E. T. Hays is staying with them, though their ability to fulfill their promises to him is much impaired.—Latonia had a house full and crowded at every Sunday night service of April and there were two added. The enlargement of the house is imperative and H. C. Runyon reports that they are planning to do this at once.—

D. G. Combs resumed his work after spending the winter in Florida. He did some excellent work, arranging for the completion of a house at Smokey Valley, Carter county, and at Olive Hill started a movement to build a new house of worship. This is very much needed. Forty-one added during April through his labors.—H. W. Elliott was at work at home and abroad all the month. He visited 16 different churches, eight of them being where conventions were held, ordained nine officers, collected \$185.08 for the work. This is a loss of \$325.54 as compared with last April. This is the first loss we have sustained since the first of January. This reduces the advance we had made of a little over \$1,100 the first of April by this amount. With balance on hand we did not have enough to pay the expenses of the month. We urge the brethren everywhere to remember that this is the hardest period of our year and that any amount in hand for the work will be much appreciated and should be sent in at once. Some congregations take a combined offering for all missions. From these we hope to have an early remittance. There are many brethren who can send an individual contribution, and to them we appeal most earnestly to help us now. Let us not allow our receipts to slip back inch by inch until we

have lost all the gain made over last year.

H. W. Elliott, Sec.  
Sulphur, Ky., May 2, 1907.

### FROM ILLINOIS CAPITOL.

The work of the First Church in Springfield, Ill., F. W. Burnham, pastor, moves forward with vigor and every evidence of a healthy growth. There were 26 accessions in the regular services during April, some in every service but one. Since January 1st, the Sunday audiences have doubled.

The organ loft of the church has been enlarged, and is filled with a mixed chorus for morning services. A splendid men's chorus of 15 to 20 voices sings Sunday evenings. Two hundred and fifty copies of "Songs of the King" were recently purchased by the Sunday School, which has increased 100 in membership since March 1st and four classes have already doubled their enrollment. The pastor has a new class of men with more than 30 already enlisted. The work for men is being given a large place in the church and the Sunday School. There is a men's Bible class, a men's chorus, a male quartette, and socials and outings for men. On Easter when the pastor preached the sermon for the Elwood Commandary Knight's Templar, there were 110 men of the order present for the morning services. On Sunday, April 28th, Brother Burnham spoke to 500 men at Arlon Hall under the auspices of the Y. M. C. A. on "The Strength of Young Manhood," and a flash light photograph of this unusual audience was taken by Secretary Hansen.

The other churches of the city are moving forward with an excellent record of work accomplished. The West Side Church under the leadership of F. M. Rogers is trying the new plan of a combined Bible School service and morning worship in one service from 10 a. m. to noon. Nearly the entire adult membership is brought into the Bible School, and Brother Roberts has the largest adult Bible class in the city.

The Stuart St. Church is winning in a Bible School contest with the church in Gibson City, Ill. There are about 200 in the school. C. C. Sinclair is the efficient young pastor.

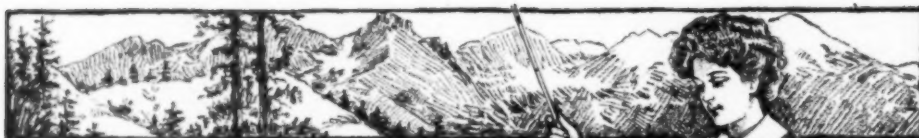
The work in the churches show an aggressive spirit and indications are that another forward step in city evangelization is near at hand.

### THE DIAMOND JUBILEE OF KENTUCKY MISSIONS.

September, 1907, marks the 75th anniversary of the beginning of our Kentucky state work. We hope to celebrate this with great joy in our convention at Latonia, Ky., Sept. 16-19, 1907. The C. W. B. M. and Bible School Association meet at the same time and place. This plucky little mission church started a few years ago with a half dozen members has the sympathy of the town of 5,000 people in their enthusiastic invitation to the Kentucky hosts to gather within their gates. Get ready for Latonia convention!

H. W. Elliott, Sec.  
Sulphur, Ky., May 4, 1907.

Mrs. Catharine Waugh McCulloch, the lady justice of the peace in Evanston, Ill., received her commission and assumed the duties of office.



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